Ceremonies

Of The

Dominican Rite.

Rev. John Paul Roach, O.P.

Ad usum
Fratris Cypriani O.P.
[illegible]non Fratrum sacristae.

CEREMONIES

OF THE

DOMINICAN RITE.

COMPILED BY A PRIEST
OF THE ORDER OF ST. DOMINIC.

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PREFACE.

This little work has been compiled to supply in some measure a want long felt in the Province, and to help in bringing about uniformity in the performance of the solemn rites of the Church. There are ceremonials in the vernacular in common use among those who follow the Roman rite, which partly accounts, no doubt, for the fact, that there is more uniformity of practice amongst them than with ourselves. As the convenience of a hand-book of the ceremonies, written in the vernacular, and of simple and compact arrangement, is obvious, it is hoped that this book will conduce to that uniform practice of the beautiful ceremonies of our rite, which is so much to be desired.

This book treats only of the public ceremonies of the Church, chiefly of the Mass, and does not touch upon those which are purely *conventual*. There has been added, in the appendix, a chapter on the "Manner of Serving a Bishop at Low Mass," from the Baltimore Ceremonial, which may sometimes be found of use; also, certain privileges lately granted to the Order by our Holy Father Pope Pius IX.

The compiler wishes expressly to state, that he has been at great pains to adhere strictly to the Ceremonial of the Order, which he has carefully studied to this end; that he has introduced no ideas of his own; but that, where the Rubrics or the Ceremonial are silent or obscure, he has followed the opinions and practise of Rubricists, and, particularly, of the Very Rev. Father Villarasa, O. P., to whose kindness in solving some questions addressed to him the compiler is much indebted.

FEAST OF THE EXHALTATION OF THE CROSS,
New York, 1877.

PART I.

OF THE ALTAR, THE VESTMENTS, AND LOW MASS.

PART I.

CHAPTER I.

THINGS REQUISITE FOR THE CELEBRATION OF MASS.

ARTICLE I.

The Altar, etc.

1. The Altar must be of stone, consecrated by the Bishop; or there must be at least an altar-stone, likewise consecrated by the Bishop, upon which the holy sacrifice is offered, entire, or at least not notably fractured, large enough to contain the Host and the greater part of the foot of the chalice. This stone should be placed not more than three or four inches back from the edge of the altar-table, and should be raised a little above the surface, so that the celebrant may know its position by the touch.

2. Every Altar must be raised upon one step at least. The High Altar should be raised on at least three steps. Along the back of the Altar should be one or more steps (called by some the super-altar), upon which the cross and candlesticks are placed.

3. There must be at least two candlesticks, with

wax candles, on each Altar. On the High Altar there should be six. A crucifix, large enough to be plainly seen from the body of the church, is placed in the midst of the candlesticks.*

4. On the Epistle side of each Altar at which Mass is offered, is placed another candlestick with its candle, to be lighted at the *Sanctus* at Low Mass. On the steps of the Presbytery,† or sanctuary, or in some prominent place—not, however, on the steps of the Altar—should be placed *hinc et inde*, two or four large candlesticks, like a Paschal candlestick, with candles, to be lighted for the Elevation at High Mass. These may be candelabra, containing several candles each, and would be an ornament to the Altar and Sanctuary.

5. The table of the Altar must be covered with three clean white linen cloths, the upper one covering the entire table, and reaching to the ground at each end; the other two shorter. One folded double will suffice for two. These should be blessed by the Bishop, or by some one having the power; as, a Prelate of the Order, but only for his own convent. The cloths should be covered, when the Altar is not in use, by some colored stuff, to keep off the dust.

* The Cong. of Rites has declared: "Parvam crucem sufficientem non esse, sed poni debere aliam crucem in medio candelabrorum." (16 June, 1663.) "Certissimum est violari leges ecclesiæ si exigua tantum Imago Crucifixi præfigatur minori tabulæ vel statuæ sancti." (Benedict XIV., Encyc. 16 June, 1746.)

† The Presbytery, or sanctuary, is that part of the church in which the High Altar is placed, usually having the form of an apse, and properly looking to the East. It is separated from the choir (which, according to ancient custom, was before the Altar, and between the Presbytery and the nave), or from the rest of the church, by several steps, and is properly separated by a railing.

6. The front of the Altar should be covered by an *antependium*, or veil, of the color of the day. An Altar which has no Tabernacle should be surmounted by a Baldachino, square in shape, and spreading over the entire Altar and platform where the Priest stands. (Cerem., n. 511.)

7. Before the time of Mass, Altar-cards should be placed on the Altar.* Also a cushion, or a stand for the missal, is placed on the Epistle corner.

8. The Altar on which the Most Blessed Sacrament is reserved, is surmounted by a Tabernacle in which the Holy Eucharist is kept. It must be blessed, and lined inside with cloth of a white color, properly silk or satin. At the opening is hung a small silk curtain, embroidered with gold or silk, and divided in the middle. The two parts should not be stretched open, however; but should hang together from top to bottom, so that when the door of the Tabernacle is open, the inside of the Tabernacle is not seen. The Tabernacle should be covered exteriorly with a canopy or veil, of silk if possible, either white, or, more properly, of the color of the vestments. If the latter are black, however, the veil of the Tabernacle should be violet. The Blessed Sacrament may be reserved in one place only. There should also be a Tabernacle in a chapel, or some decent place, to which the Blessed Sacrament may be removed in certain

* Dominican Altar-cards can be obtained by applying to *Benziger Bros.*, N. Y. who import them.

cases, as, after the Procession on Good Friday, or when work is being done in the church.

9. The side Altars should have no Tabernacles, unless one of them be the Altar of the Blessed Sacrament, where it is usually reserved.

10. Before the Tabernacle in which the Blessed Sacrament is reserved, one or more lighted lamps are hung, in which olive oil should be burned.

11. The Chalice is consecrated. The cup of the Chalice should not be of brass. It must be always gilt within. The Ciborium is consecrated or blessed. It should have a covering or veil of white stuff, properly silk, which is fastened to the cross on the lid and reaches to the foot. This veil should be open on one side, so as to be easily removed with the lid.

12. The Corporal should be of fine white linen, very clean, and starched. It must not be embroidered, or edged with lace, but perfectly plain. (Cerem. Ord.) It will be found sufficiently large, if it be from twenty-two to twenty-four inches square. (Cerem. Balt.) Usually a small cross is worked in the middle of red silk or linen thread. It is generally folded in three parts each way. The Corporal must be blessed.

13. The Pall, with which the chalice is covered, must be also of linen, and very clean. It is correctly made of a piece of linen about a foot square, folded into four equal parts, sewed up at the edges, and *well starched*. (Cerem. Balt.) This is more proper than to use a piece of card-board covered with linen. However, by a late decision of

the Congregation of Rites, the pall may be of silk on the upper side, provided the under side is of linen; but the upper side must never be black. (S. R. C., 10th Jan., 1852.) In this case the linen side should be so fastened to the upper side, as to be easily taken off and frequently washed. The pall is blessed like the corporal, and usually has a small cross worked in the middle.

14. The Purificator, used for wiping the chalice, must be white, very clean, and always of linen. It does not need to be blessed. It is usually about sixteen inches long and ten inches in breadth, with a small cross worked in the middle, and is folded lengthwise in three parts. It should not be starched.

15. On the Epistle-side of the Altar is a side-table, usually called the Credence, on which, at Mass, are set the cruets, with a little basin or dish, and the finger-towel. The cruets may be of silver, but never of brass. They are more correctly, however, made of glass.

16. For High Mass, a lectern (commonly called the Pulpit) is placed in the middle of the Sanctuary before the steps of the Presbytery, or of the Altar, facing the latter. It should be made sufficiently light to permit of being carried over to the Gospel side by the Acolyte at the proper time. The top should be covered with a silk veil, of the same color as the vestments, if possible.

17. On the Epistle-side of the Sanctuary is placed the bench, covered with some kind of cloth, upon which the Priest, Deacon and Subdeacon sit during High Mass. At the left of it, or, if there is not

room enough, in some other convenient place, are two stools for the Acolytes. The Congregation of Rites has declared that the Decree of September 17, 1822, forbidding the use of chairs for the Celebrant and sacred Ministers, and requiring the use of a bench covered with a cloth, comprehends also the Dominican Rite. (Cerem., n. 467.)

18. Under the Altar, or the Credence, or in the Sacristy, is a Piscina, or Sacrarium, into which the ablutions of sacred linens, and other such, are poured. It must be kept very cleanly. No other washings may be poured into it, nor can it be used for any other purpose.

19. Nothing shall be placed on the Altar, or hidden under it, which does not pertain to the Holy Sacrifice, or to the ornamentation of the Altar itself. (Cerem. and Miss.)

ARTICLE II.

The Vestments.

20. The *Surplice* should be made of linen, full in the body, with broad full sleeves, and long enough to reach to the knees. It is worn by Priests over the capuce, according to the custom of this and many other provinces, but *under* the hood, which is thrown back over it. By those not priests it is worn under the capuce. It should never be made entirely of lace, or any other substance but linen; but it may be ornamented around the bottom with lace.

21. The *Rochet*, also a linen vestment, is not made as full as the surplice, and has narrow sleeves like an alb. It is no longer prescribed in the modern rubrics of the Order, except at the *Mandatum* on Holy Thursday; also in conferring Extreme Unction, when it is worn under the surplice. It must not be used, in place of the surplice, in the administration of the Sacraments. It is worn under the capuce.

22. The *Amice* is put on the head over the hood of the capuce. It must be made of linen (S. R. C., 18 May, 1819,) and of no other material. A small cross should be worked in the centre. It is worn by the Priest, Deacon and Subdeacon, whenever they wear the alb. It is also always worn with the cope.

23. The *Alb* must also be made of linen, according to the above cited decree of the Congregation of Rites, which forbids albs and amices to be made of any other material, "even though it should equal linen in whiteness and durability." It may be ornamented about the bottom and sleeves with lace; but it should not be made up for the most part of lace. It should be long enough to reach close to the ground when on. The sleeves are made narrow. The alb is worn by the Priest, Deacon and Subdeacon, whenever the chasuble or dalmatics are worn. In regard to wearing of albs by the inferior ministers at High Mass, the Ceremonial says: In multis Provinciis mos invaluit ut Ministri inferiores semper *Superpelliceum* induant, prout fit in ritu Romano.

24. The *Cincture* is properly made of linen (S. R. C., 22 Jan., 1701). It may be made, however, of wool or silk of the same color as the chasuble (Cerem).

25. The rest of the Vestments, viz., the Maniple, Stole, Chasuble, Cope, and Dalmatics, and also the Veil of the Chalice, with the Burse, should never be made of woolen stuff, however fine, nor of any other substance but *silk*, unless gold or silver cloth be excepted, which custom has made permissible on days when white is the color. Gold, however, can never stand for green or violet. The *body* of the vestment must be of the color of the day. It is not sufficient that the crosses, flowers, or other ornaments upon it should be of the right color.

26. The *Maniple* is ornamented with a cross on the upper part and at the ends. It is worn by the Priest, Deacon and Subdeacon, at the *Asperges*, as well as at Mass.

27. The *Stole* is also ornamented with a cross on the upper part and at the ends. It should be made of good length, so as to reach at least to the knees when crossed. When worn by a Priest with the alb, whether in or out of Mass (unless he is acting as Deacon) it is always crossed on the breast. When worn by a Priest with a surplice, it is not crossed. The stoles which the Deacons wear, whether in or out of Mass, whether with the alb or the surplice, are worn over the left shoulder with the ends fastened together at the right side.

The stole is worn by the Priest and Deacon at Mass and at the *Asperges;* also at the administration and reception of the Holy Eucharist, and whenever the Blessed Sacrament is touched or carried. The Priest wears it also at the administration of the Sacraments, at benedictions, at the incensing of the altars, at the exposition of sacred Relics, at all pro-

cessions (except that of the Salve Regina), and at the Office of the commendation of a departing soul.

28. The *Chasuble* is the principal vestment of the Mass. It should be made rather ample, at least in length. It should be provided with long ribbons to tie about the body, in order to prevent it from slipping back. In solemn processions of the Blessed Sacrament (not however on Holy Thursday and Good Friday,) and in solemn processions of the Saints of the Order, the Priests present in them may wear chasubles, with amice and alb, but not with maniple and stole.—(Cerem.)

29. The *Dalmatics* are worn by the Deacon and Subdeacon at Mass on all Sundays, on Festivals of Three Lessons and upwards, in Octaves, and at Votive Masses. In all ferial Masses, however, and in Masses of Vigils (unless the Vigil occurs on a Sunday) of Rogations, and Ember-days (except those of Pentecost), they wear the alb only, the Subdeacon with the maniple, the Deacon with maniple and stole. On Good Friday, also, they do not wear dalmatics at any time during the Mass.—(Cerem. n. 1483, 1504, 551.)

On All Souls' Day, and at funeral and anniversary Masses, dalmatics are used. At other Masses for the Dead, they can be worn or not according to the rite of the Office of the day, of which the conventual Mass is said.

The Deacon and Subdeacon wear dalmatics in processions, except on Good Friday; also when they assist the Priest at the Exposition and Benediction of the Blessed Sacrament.

In solemn processions of the Blessed Sacrament, and of the Saints of the Order, some of the Brethren, besides the Deacon and Subdeacon, may wear dalmatics over the amice and alb, but without maniple or stole.—(Cerem.)

30. The *Cope* is worn by the Priest in processions, and at benedictions which are performed at the Altar, except at the benediction of the ashes on Ash-Wednesday. It is *required* in processions and benedictions of the Blessed Sacrament, except the processions which occur on Holy Thursday and Good Friday at the Mass. Also at the *Asperges* before Mass, when a procession or benediction immediately follows, but not otherwise. Also at the incensing of the Altar at Lauds or Vespers. Also at the *Libera* after a Mass of Requiem.

At the procession in the Feast of Corpus Christi, and at the processions in the Feasts of the Saints of the Order, the cantors should wear copes.

The maniple is never worn with the cope.

31. The *Humeral Veil*, which is worn by the Subdeacon when he carries the chalice and holds the paten at Mass, is made of silk, and should be of the color of the day. There should be a black humeral veil for the Subdeacon at a Requiem Mass. That which is used in carrying the Blessed Sacrament or in giving the Benediction of the Blessed Sacrament must always be white.

32. There should be an oblong piece of silk, shaped like a humeral veil, to be extended over the knees of the Priest, Deacon and Subdeacon when sitting, at High Mass. It should be of the color of the vestments.

CHAPTER II.

Ceremonies of Low Mass.

ARTICLÆ I.

The Vesting of the Priest.

1. The Priest, having made his preparation for Mass, takes the missal and marks the places; after which he washes his hands, saying, *Da Domine, &c.*

2. Next, he prepares the chalice as follows: He wipes it with the purificator (which is to be done at this time, and not at the Altar,) and lays the purificator, the paten with the Host and the pall upon the chalice. Over all he places the veil and the burse containing the corporal, folding back the veil over the burse.

3. The Priest then puts on the sacred vestments. He should be clothed in tunic, scapular and capuce, the hood of which is drawn over his head. He makes the sign of the cross, saying, *In nomine Patris, &c.* Then, taking the amice, he signs the cross in the middle, kisses the spot where he signs it, and, placing it over the capuce upon his head, says, *Impone Domine, &c.*

4. He puts on the alb, saying, *Dealba me, &c.*, and girds himself with the cincture, saying, *Præcinge me, &c.* Then, kissing the maniple where the small cross is at the top, he puts it on his left arm, saying, *Merear Domine, &c.* He then places the stole about his neck, first kissing it in the middle,

saying, *Redde mihi*, &c. He crosses it upon his breast, passing the left end to the right side, and the right end to the left side, and fastens it with the cincture, which he allows to hang down at each side.

5. Finally, he puts on the chasuble without kissing it, saying, *Domine qui dixisti*, &c. He should take care to fit it about his neck behind, and tie it in front with the strings.

ARTICLE II.

On Approaching the Altar.

6. The Priest, being ready, takes the chalice by the node with his left hand, and lays his right on the burse, in such a way that his thumb touches the chalice, if possible, while his fingers are laid on the burse. He then makes a moderate inclination to the cross over the ambry, or vesting-desk, and goes to the Altar, his head covered with capuce and amice, and his eyes cast down.*

7. If, in going to the Altar, he meets another Priest, in sacred vestments, going to or returning from saying Mass, he should salute him by inclining his head.

8. If he passes before the Tabernacle containing the Blessed Sacrament, he makes a genuflection, without uncovering his head.

* It is a laudable custom for the Priest to take holy water as he passes into the Church.—[S. R. C., 9th April, 1808.]

9. If he should pass before an Altar when the elevation is taking place, he kneels on both knees, and, uncovering his head, adores, and does not rise until the celebrant replaces the chalice upon the corporal.

10. If the Priest passes an Altar where the Blessed Sacrament is exposed, or where Holy Communion is being given, he kneels on both knees, and, uncovering his head, adores, and immediately rising, continues on his way.

11. The Priest on his way to the Altar, does not genuflect towards the Altar where the Blessed Sacrament is reserved, unless he passes it.

12. When the Priest arrives at the Altar, he makes a profound inclination.* If the Blessed Sacrament is in the Tabernacle, however, he makes a genuflection with one knee upon the floor, without making any inclination. Then he ascends the steps, and, placing the chalice on the Altar to the left, he takes the corporal from the burse, and unfolds it in the middle of the Altar.† Then, taking off the veil and pall, he places the paten with the Host upon the corporal, takes off the purificator, and extends it along the right side of the corporal, without wiping the chalice.

* There are three kinds of inclinations observed at Mass, differing from those observed in choir. The *simple inclination* [inclinet aliquantulum caput, in the Missal] is made by simply bending the head, with a slight movement of the shoulders. The *moderate inclination* [inclinet caput,] is made by bending the head and shoulders still more. The *profound inclination* [inclinet profunde,] is made by bending the body so far that one can rest the palms of his hands upon his knees.

† The Rubrics do not prescribe that the front part of the corporal should be folded back till the Offertory, and again after the Communion. The Rubric simply bids the Priest unfold the corporal:—"reverenter explicet."

13. He then takes the chalice in his left hand by the node, goes to the Epistle side, receives in his right hand the cruet of wine from the server, and pours the wine into the chalice from one side, and not into the middle of the chalice. Then, the server saying, *Benedicite*, he blesses the cruet of water with the sign of the cross, saying, *In nomine Patris, &c.*, (which blessing is not given in Masses of Requiem,) and pours a few drops of water into the middle of the chalice. Returning to the middle of the Altar, he wipes the inside of the chalice with the purificator, places the paten and Host upon it, covers it with the pall and veil, and arranges it upon the corporal.

14. Having his hands joined before his breast,* he goes to the missal, at the Epistle side, and opens it at the Mass about to be said; after which he returns with his hands joined to the middle, and there with both hands uncovers his head, and fits the capuce decently about his neck, saying in secret the prayer, *Actiones nostras*. Then, keeping his hands joined, he turns and takes his place to begin the celebration of Mass.

* This is the invariable position of the hands when they are not occupied, or unless the Rubric requires them to be extended, crossed, or laid upon the Altar. They should be joined *before* the breast, not below it. The fingers should not point downward, nor strait forward, but should be naturally directed somewhat upwards, the thumb of the right hand being crossed over that of the left.

ARTICLE III.

From the Commencement of Mass to the Gospel.

15. The Priest, with hands joined before his breast, standing immediately below the highest step of the Altar, (or below the step, if there is but one,) before the middle of the Altar, and there making a profound inclination, begins with a clear voice,* *In nomine Patris, &c.*, making the sign of the cross from his forehead to his breast and shoulders. Then, with joined hands, he says in the same tone of voice the verse, *Confitemini Domino, &c.* The server having responded, the Priest, inclining profoundly, says, in a moderate voice,* *Confiteor Deo, &c.*, not striking his breast at *mea culpa*. He remains profoundly inclined until after he has said, *Absolutionem, &c.*, at which he does not make the sign of the cross.

16. The server answering Amen, the Priest standing erect, says, in a moderate voice, *Adjutorium nostrum*, &c., without making the sign of the cross, and, with hands joined, immediately ascends to the Altar. Making a profound inclination at the middle of the Altar, he says, *Aufer a nobis*, &c.; and at *Per Christum*, he signs a cross with the thumb of his right hand in the middle of the Altar, and kisses it, his hands being extended and laid on the

* The Mass is said partly in a *clear voice*, that is, loud enough to be heard distinctly by the people, partly in a *moderate voice*, that is, only loud enough to be heard distinctly by the server, and partly *in secret*; that is, only loud enough for the Priest to hear himself. All that is not said *secretly*, is to be said in a *clear voice*, except, 1, the *Confiteor*, *Misereatur*, and *Adjutorium nostrum*; 2. The words, *Orate Fratres*; 3, the Benediction and Last Gospel; all of which are said in a *moderate voice*.

Altar.* Then, standing erect, he signs himself with the sign of the cross,† saying secretly, *In nomine, Patris*, &c. He then with hands joined goes to the missal, and with a clear voice says the Introit; and at the *Gloria Patri*, turning a little towards the cross, he makes a simple inclination.

17. He repeats the *Kyrie eleison* at the Epistle corner alternately with the server. Then, if the *Gloria in Excelsis* is to be said, he goes to the middle of the Altar. As he begins the *Gloria* he lays his hands extended upon the Altar. At the word *Excelsis* he elevates them, and at *Deo* joins them. Then, making a moderate inclination to the cross, he returns to the Epistle corner, and there continues the hymn from the words, *Et in terra pax*, with his hands joined before his breast. He makes a moderate inclination towards the book at the words noted in the text. He does not make the sign of the cross at the end.

18. Then, still at the Epistle corner, he turns to the people by his right hand, (not turning *aside* towards the middle, but with his back directly to the book;) and, with his hands erect, elevated not higher than the shoulders, but extended a little beyond them,‡ he says, *Dominus*, then joins his hands, say-

* Before the Consecration, and after the Communion, whenever he lays his hands upon the Altar, he places them outside the corporal. From the Consecration to the Communion he lays them upon the corporal itself.

† He lays his left hand open upon his breast, whenever he makes the sign of the cross upon himself.

‡ This manner of extending the hands is always observed, except at the *Unde et memores*.

ing, *vobiscum*; then turns back to the book by the same way, that is, by the Epistle corner.

If, however, he is celebrating at an Altar where the Blessed Sacrament is reserved in the Tabernacle, having finished the Gloria, (or *Kyrie*, if the *Gloria* is not said,) he goes to the middle of the Altar, and, making a moderate inclination towards the Tabernacle, turns to the people by his right hand, moving a little to the Gospel side, so as not to turn his back to the Blessed Sacrament, and says, *Dominus Vobiscum*, extending and joining his hands as above. Then turning back, and again making a moderate inclination to the Blessed Sacrament, he returns to the missal.

19. Then, with hands joined, and making a simple inclination to the cross, he says, *Oremus*. He extends his hands, in the manner described above, in saying the Prayer. When he says, *Per Dominum*, &c., he joins his hands, and makes a simple inclination towards the cross at the name of Jesus.*. If the Prayer concludes: *Qui vivis et regnas*, he joins his hands without any inclination. If there are any Memories, he says them in the same manner, beginning with *Oremus*.

If he says, *Flectamus genua* before the Prayer, he raises the front part of the chasuble with both

* If the name of Mary, or of the holy Father St. Dominic, occur in the Prayers, Secrets, or Post-communions, the Priest may make a simple inclination towards the book.—[Cerem.] "Aliqui rubricistæ volunt quotiescumque Nomen Jesu nominatur in Missa, vel dicitur *Gloria Patri*, vel acceditur ad medium, vel ab ipso receditur, caput Cruci esse inclinandum; alii sentiunt hujusmodi inclinationes tunc tantum faciendas, cum a rubrica præscribuntur; quæritur quando hujusmodi inclinationes sint faciendæ?"—R. "Serventur Rubricæ."—[S. R. C., Nov. 12, 1831.]

hands, and holding it up against the edge of the Altar, genuflects on both knees (Miss. and Cerem.) The server answering, *Levate*, he rises and says the Prayer.

20. Having finished the Prayer, or Prayers, he crosses his hands upon the book, or rests them on the Altar, while reading the Epistle. As he pronounces the last words of the Epistle, he raises his hands, and joining them before his breast says the Responsory and Alleluia, or Tract, or Sequence, according to the time. If he is to make a genuflection in reading the Epistle or what follows it, he makes it on one knee only, laying his hands on the Altar.*

21. After reading the Alleluia, or Tract, the Priest, with hands joined, goes to the middle of the Altar, and makes a moderate inclination to the cross, saying secretly, *Dominus sit in corde meo*, &c., which he omits in Masses of Requiem, and when the Passion is read. He then goes to the Gospel corner, and disposes the missal so that it shall lie somewhat toward the Gospel side of the Sanctuary.

ARTICLE IV.

From the Gospel to the Canon.

22. The Priest rests his joined hands upon the Missal, and says in a clear voice, *Dominus vobiscum.*

* The rubrics prescribe that the Priest shall raise his chasuble only when he genuflects at the Altar upon *both knees:* viz., at *Flectamus genua*, and at the *Incarnatus*, in the *Credo*.

Then, saying *Sequentia*, or *Initium sancti Evangelii*, &c., he makes the sign of the cross with the thumb of his right hand upon the commencement of the Gospel, his left hand resting on the book. The server having responded, the Priest makes the same sign with his thumb on his forehead, lips and breast, and then with his whole hand makes a large sign of the cross from his forehead to his breast and shoulders, his left hand laid upon his breast. Then he places his joined hands upon the book, and reads the Gospel.

23. If he is to genuflect during the Gospel, he does it upon one knee (except when the Passion is read,) towards the book, his hands resting on the Altar. When he pronounces the name of Jesus or Mary, he makes a moderate inclination towards the book. At the end of the Gospel, he signs himself with the cross from his forehead to his breast and shoulders. Then signing a cross with his thumb upon the commencement of the Gospel, he says secretly, *Per evangelica*, &c., and kisses the spot where the cross was made. The signing and kissing of the Gospel at its conclusion, are omitted in Masses of Requiem, together with the words, *Per evangelica*, &c.; but the Priest signs himself at the end.

24. He then goes to the middle, and, if the *Credo* is to be said, rests his extended hands upon the Altar, beginning, *Credo*, elevates his hands as he says, *in unum*, joins them at *Deum*, and makes a moderate inclination to the cross. Then he returns to the Gospel corner, and continues the rest from the

book, his hands joined before his breast. He makes a moderate inclination towards the book at *Dominum Jesum Christum.* Having said the words, *descendit de cœlis*, he goes to the middle of the Altar, and there, upon both knees (raising and extending against the Altar the front of his chasuble) he repeats the *Incarnatus* to the end of *homo factus est.* Then he rises, and returns, with hands joined, to the book to finish the rest. At the words *simul adoratur*, he makes a moderate inclination towards the book; and in saying, *et vitam venturi,* &c., he signs himself from his forehead to his breast and shoulders.

25. Going to the middle of the Altar,* the Priest turns to the people, as before, (without moving aside from the middle,) and says, *Dominus vobiscum*, opening and joining his hands, as described above; then turning back again, opening and elevating his hands, and making a moderate inclination to the cross, he says, *Oremus*, joining his hands at the last syllable.

If the Blessed Sacrament is in the Tabernacle when the Priest goes to the middle of the Altar to say *Dominus vobiscum*, he first makes the moderate inclination, and, in turning to the people, recedes a little towards the Gospel side out of respect to the Blessed Sacrament.

26. Having said *Oremus*, he goes to the missal at the Gospel corner, and having repeated the

* The Rubric, (although silent on the point,) probably supposes the Priest, on going to the middle, first to turn to the Cross and make a simple inclination before turning to the people. Not to do so would appear awkward.

Offertory with hands joined before his breast, he returns to the middle, at the same time moving the book alongside of the corporal, in such a way as to face somewhat towards it.

Then, with both hands, he lifts the veil and pall * off the chalice, and lays them at the Epistle side. If there is a ciborium in which are small hosts to be consecrated, he uncovers it. He then lays his hands upon the Altar, and says secretly, *Quid retribuam*, elevating them, and at *Domino pro omnibus*, &c., joining them. These words, however, are omitted in Masses of Requiem.

27. Saying, *Calicem salutaris*, &c., he takes the chalice, with the paten and Host upon it, in both hands, the right holding the node, and the left the foot of the chalice, and, raising it as high as his breast, says secretly, *Suscipe Sancta Trinitas*, &c., his eyes raised to heaven. He does not raise the ciborium, but simply leaves it uncovered. At the word *ascendat*, he sets the chalice down on the corporal with his right hand; with his left takes the paten from the chalice, and with *both* hands lets the Host slide on the corporal before the foot of the chalice. Then he places the paten on the Altar on the right, so that one half shall lie under the corporal, and the other half upon the purificator. He covers the chalice with the pall, † covers the ciborium, and, joining his hands and making

* The pall may be placed upon the veil, when taken off the chalice, or upon the corporal, against the altar-card.

† As a general rule, whenever one hand alone is occupied, as in taking off or replacing the pall, turning the leaves, &c., the other is laid upon the Altar.

the moderate inclination to the cross, goes to the Epistle corner and washes his thumbs and fore-fingers, (the water being administered by the server,) saying secretly, *Lavabo*, &c.

28. Joining his hands before his breast he returns to the middle, and, making the profound inclination, says secretly, *In spiritu humilitatis*, &c.; and at the words, *et placeat tibi*, &c., stands erect. Then turning directly about to the people, elevating and extending his hands, he says in a moderate voice, *Orate Fratres*, and, joining his hands, continues secretly, *ut meum*, &c., at the same time turning back by the Gospel side, thus making the complete circle.

If, however, the Blessed Sacrament is enclosed in the Tabernacle, in turning to the people he recedes a little to the Gospel side; then turns back to the Altar by the same way, without making the circle, and makes a moderate inclination to the Blessed Sacrament.

29. With hands joined he says secretly, *Domine exaudi*, &c., and *Oremus*, without disjoining them. Then, extending his hands, as at the Prayer, he says the Secret; and at *Jesum Christum*, in the conclusion, joins his hands, and makes a simple inclination towards the cross. If there are any Memories he says them in the same manner, beginning with *Oremus*.

30. The Secret being finished as far as the words *Spiritus Sancti Deus*, the Priest, with his hands resting open upon the Altar, begins in a clear voice, *Per omnia sæcula sæculorum*. At *Sursum corda* he elevates and extends his hands, and at *Gratias agamus* joins them and makes a moderate inclination to the cross. He then says the Preface in a clear voice, his hands elevated and extended, as at the Prayers. At the word *deprecamur*, or *canimus*, in the conclusion, he joins his hands, and, in the same position, without inclining, he says the *Sanctus*, making the sign of the cross upon himself at the *Benedictus*.

ARTICLE V.

From the Canon till after the Consecration.

31. With hands joined before his breast, and inclining profoundly, the Priest begins, *Te igitur*, &c. At *Uti accepta* he stands erect, and at *Benedicas* lays his left hand upon the Altar, and with his right signs the Host and chalice with three crosses, at the words *Hæc✠dona*, &c., (as noted in the Missal,) the thumb and two first fingers being extended, the others turned in towards the palm. At *In primis* he joins his hands before his breast, and keeps them so until the *Communicantes*. At *Antistite nostro* he pronounces the name of the Bishop in whose diocese he is celebrating. At the Memento for the Living he prays mentally, with eyes cast down, for those whom he wishes to commend to God.

32. At the *Communicantes* he elevates and extends his hands; making a moderate inclination at the names of Mary and of Jesus. At *Per eumdem*

Christum he joins his hands and makes a moderate inclination. Then, elevating and extending his hands, he continues, *Hanc igitur*, &c. At *Per Christum* he does not join his hands nor incline. At *Quam oblationem* he lays his left hand upon the Altar, and with the thumb and two first fingers of his right hand signs three crosses over the Host and chalice at the words *Bene✠dictam, adscrip✠tam, ra✠tam*, and at *Cor✠pus* one over the Host alone, and at *Sangui✠nem* one over the chalice alone. At *Jesu Christi* he makes a moderate inclination. If there are small hosts in a ciborium to be consecrated, he here uncovers the ciborium.

33. At *Qui pridie* he wipes the extremities of his thumbs and forefingers upon the corporal. At *Manus suas* he takes the Host between the thumb and forefinger of his right hand, (pressing it a little for that purpose with the forefinger of his left,) and immediately takes it on the other side between the thumb and forefinger of his left hand. At *Elevatis oculis* he raises his eyes to heaven, and immediately casts them down. At *Bene✠dixit*, retaining the Host in his left hand with the thumb and two first fingers of his right, he signs it once with the sign of the cross; and at *Accipite* he takes it between the thumbs and fingers of both hands.

34. Without leaning on the Altar, but with his body a little inclined, he pronounces the words of consecration secretly, distinctly and reverently. Then, holding the Host over the Altar, between the thumbs and forefingers of both hands—the other fingers extended and joined at the tips—he adores on one knee; then, standing erect, he elevates the Sacred Host, so that it can be seen above his head by those behind him, following it with his eyes; and, without delay, lowers it to the corporal, withdrawing his left hand, and with his right replacing it upon the corporal in the spot where it was before. He then, resting his hands upon each side of the corporal, genuflects again. After this he does not disjoin his fingers and thumbs until after the second ablution, except when he has to touch or take up the Sacred Host. If he has consecrated small hosts in a ciborium, he now covers it.

35. At *Simili modo* he uncovers the chalice with his right hand, and slightly rubs his thumbs and forefingers over the cup. At *Sanctas ac venerabiles*, &c., he takes the chalice in his right hand by the node, and in his left by the foot; and at *Item tibi gratias agens* he raises the chalice a little, immediately setting it down, at the same time raising and casting down his eyes.

36. At *Bene✠dixit*, laying the three last fingers of his left hand upon the foot of the chalice, with the same fingers of his right he makes the sign of the cross over the cup of the chalice from lip to lip. At *Accipite* he takes the chalice by the node with the same three fingers of his right hand, inclining the chalice a little towards himself, and places the thumb and forefinger of his left hand upon the foot of the chalice, and the other three fingers under the foot, and thus holds the chalice.

37. Standing with his head inclined, he secretly and distinctly pronounces the words of consecra-

tion; after which he replaces the chalice upon the corporal, and, resting his hands upon the corporal, makes a genuflection. Then rising, and holding the node of the chalice with his right hand and the foot with his left, he elevates it, following it with his eyes; but he should not raise the foot of the chalice higher than his head. Immediately replacing the chalice upon the corporal, he says, *Hæc quotiescumque*, &c., and with his right hand covers it with the pall, and makes another genuflection.

ARTICLE VI.

From the Consecration to the Communion.

38. At *Unde et memores* he extends his arms more than usual, yet not to their full extent, but moderately. When he says, *Ac datis*, he lays his left hand upon the corporal, and with his three last fingers extended, makes three crosses over Host and chalice at *Hostiam✠puram*, &c., and at *Pa✠nem* one over the Host alone, and at *Cali✠cem* one over the chalice alone.

39. Raising and extending his hands in the usual manner, he continues, *Supra quæ propitio*, &c. At *Supplices*, crossing his arms upon his breast (not below it), the right arm being laid over the left, he inclines profoundly; and at *Ut quotquot* he begins gradually to rise, so that at the word *Altaris* he may kiss the right side of the corporal, his arms still crossed upon his breast. After

which he stands erect, and placing his left hand upon the corporal, he makes with his right the sign of the cross over the Host at the word *Cor✠pus*, and another over the chalice at *Sangui✠nem;* and at *Benedic✠tione* he makes the sign of the cross upon himself with the three last fingers, from his forehead to his breast and shoulders, his left hand being placed upon his breast. At *Per eumdem* he joins his hands before his breast, without making any inclination.

40. With hands joined he says the *Memento* for the Dead, and, at *Pacis*, pausing a moment with his eyes fixed on the Host, mentally commends them to God. Then, extending his hands, he finishes the *Memento*, and at *Per eumdem* joins his hands.

41. He says the words, *Nobis quoque peccatoribus*, in a clear voice, lightly striking his breast with the three last fingers of his right hand; then, extending his hands, he continues the rest secretly.

42. At *Bona creas*, he lays his left hand upon the corporal; then with his right he thrice signs the Host and chalice at the words *Sancti✠ficas*, *vivi✠ficas*, *bene✠dicis*. He then uncovers the chalice, and having said *Præstas nobis*, makes a genuflection. Then, lightly pressing the Host with the forefinger of his left hand, he takes it between the thumb and forefinger of his right, and laying his left upon the foot of the chalice, makes three crosses with the Host at *Per✠ipsum*, &c., the first over the chalice from lip to lip, the second within the chalice from lip to lip, and the third still

deeper. Then he makes a fourth cross with the Host at *Deo✠Patri* above the corporal before the lip of the chalice, and finally, withdrawing the left hand from the foot, and laying it upon the corporal, he makes a fifth at *Spiritus✠Sancti* low down before the foot of the chalice; whereupon, making a simple inclination to the Sacred Host, he places it upon the corporal, not raising it at *Omnis honor et gloria.* Then rubbing his fingers over the Chalice, he covers it with the pall, and makes a genuflection.

43. He lays his hands upon the corporal, and says in a clear voice, *Per omnia*, &c., *Oremus*, *præceptis*, &c. Then raising and extending his hands in the usual manner, he says the *Pater noster*, in the same tone. The server having responded, *Sed libera*, &c., the Priest says secretly, *Amen.*

44. He continues secretly, with his hands extended, the prayer *Libera nos*, in which, at the name of Mary, he makes a moderate inclination; and at *Da propitius*, laying his left hand upon the corporal, with his right he takes the paten between his fore and middle fingers, and signs himself with it from his forehead to his breast and shoulders. Then he kisses the paten, and lays it at his right on the Altar apart from the corporal.

45. Saying *Et ab omni perturbatione securi*, he uncovers the chalice, and makes a genuflection. Then, lightly depressing the Host with the forefinger of his left hand, and taking it up between the thumb and forefinger of his right, he lays the

three last fingers of his left hand upon the foot of the chalice, and raising the Host over it with the right (in such a way that the same hand holds the cup), he takes the other side of the Host with his left; and beginning *Per eumdem Dominum*, &c., breaks the Host through the middle from the top to the bottom. At *Qui tecum vivit*, &c., he turns that half of the Host which he holds in his right hand and lays it across and under the other half, and from the first half at the lower end, breaks off a particle between the thumb and forefinger of his right hand.

46. Holding the parts joined together, he says, in a clear voice, *Per omnia*, &c. Then, with his left hand holding together the two parts of the Host over the chalice (which he does until the Communion), he makes three crosses within the chalice with the small particle in his right hand, saying *Pax✠Domini sit✠semper vobis✠cum.* Then, holding both hands over the chalice, so that the small part of the Host is joined again to where it was broken off, he says, in a clear voice, *Agnus Dei*, &c.

In a Mass of Requiem, at the *Agnus Dei*, in place of *Miserere nobis*, he says *dona eis requiem* twice, and the third time, *dona eis requiem sempiternam.*

47. Then beginning secretly, *Hæc sacrosancta*, &c., he drops the particle which he holds in his right hand into the chalice, continuing the words; and rubbing his thumb and forefinger together over the chalice, immediately holds it by the node of

the stem with his right hand, and having said *Amen*, kisses the lip of the chalice.

ARTICLE VII.

From the Communion to the End of Mass.

48. When the Priest has finished the prayer *Domine Jesu Christe*, with a brief mental prayer he commends himself to God, making no further vocal prayer. Then, without striking his breast, he inclines his head, and holding the chalice as before in his right hand, and saying *Corpus et Sanguis*, &c., receives into his mouth from his left hand the Sacred Body of Christ. As soon as he has received the Host, he covers the chalice with the pall, and remains a little while in meditation, standing with his hands joined before his breast.

49. Then he genuflects, uncovers the chalice, takes it with his right hand by the node and with left by the foot, and receives the Sacred Blood with the particle, saying nothing. Then he sets down the chalice, and with his left hand shakes the corporal a little, lest some little particles of the Host may have fallen; and, if he finds any, he collects them carefully with the paten, drops them into the chalice, and receives them along with the drops that may remain in it. In order to cause the particles to fall into the chalice, he will probably have to pass his thumb and forefinger over the paten,

holding it with his left hand over the cup of the chalice.*

50. Holding the chalice in the usual way with both hands, he goes, without inclining to the cross, to the Epistle corner to receive wine alone, for the first ablution. Then he returns to the middle of the Altar and receives it, holding it as before.†

51. Without inclining, he takes the chalice in both hands by the cup, joins together his thumbs and forefingers over the mouth of the cup, and goes to receive upon them the wine and water for the second ablution, saying, *Quod ore sumpsimus*, &c. Then, returning to the middle, he wipes his fingers with the purificator. He then takes the chalice in his right hand, receives the contents, and wipes his lips with the purificator; after which he wipes the inside of the chalice with the same, places the chalice on the corporal, extends the purificator upon it, and covers it with the paten, pall and veil.

52. He makes a moderate inclination to the cross, and goes to the missal, at the Epistle side, with his hands joined before his breast, and reads the Com-

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* If any people are to receive Communion, it is given in this place, after the particles are taken up from the corporal. The chalice should be covered with the pall. For manner of giving Communion, see page 129

† "From a letter of Pius V., 8th Jan., 1571, quoted by Benedict XIV. (*De Sacrif. Missæ*, lib. 2, ch. 21), we gather that the quantity of wine poured into the chalice for the purification should be at least equal to that consecrated; also that the purification should be received at that part of the chalice where the Precious Blood was taken. Should, however, the wine for the purification happen to be less, it will suffice to move the chalice gently, so that it may touch the parts where the Blessed Sacrament reached." [Cerem. Balt.]

munion in a clear voice. Then, in the spot in which he is standing, he turns to the people, and says *Dominus vobiscum*, opening and closing his hands as before directed.

If, however, the Blessed Sacrament is in the Tabernacle, he goes to the middle, makes a moderate inclination towards the Tabernacle, and turns to the people, receding a little to the Gospel side, and says *Dominus vobiscum*. Then, turning back, he again inclines, and returns to the Epistle corner.

53. Saying *Oremus*, the Priest, with hands joined before his breast, makes a simple inclination towards the cross, and then says the Post-communion in a clear voice, his hands raised and extended as usual. At *Per Dominum* he joins his hands, and at *Jesum Christum* makes a simple inclination towards the cross. In like manner he says the Memories, beginning with *Oremus*. He then goes to the middle of the Altar with joined hands.

If he is saying a Mass of the Feria in Lent, after the second *Per Domnium*, and before going to the middle, he says again, *Oremus*, *Humiliate capita vestra Deo*, making a moderate inclination towards the book, and then says the prayer *Super populum*. Then he goes to the middle.

54. He turns to the people at the middle of the Altar, and extending his hands as before, he says, *Dominus vobiscum*. If the Blessed Sacrament is in the Tabernacle, he makes a moderate inclination, and, in turning, recedes a little towards the Gospel side. The server having responded, the Priest,

with joined hands, says, *Ite missa est*, and turns back to the Altar, not making the circle.

When, however, the *Gloria in Excelsis* is not said, the Priest does not say *Ite missa est;* but, having said *Dominus vobiscum*, turns back to the Altar, and says, *Benedicamus Domino*. In Masses of Requiem he says instead, *Requiescant in pace*, likewise facing the Altar.

55. Having said *Ite missa est*, or *Benedicamus*, or *Requiescant*, he makes a profound inclination, with joined hands, saying secretly, *Placeat tibi*, &c. Standing erect at *Per Christum*, he then kisses the Altar, turns directly about to the people, and says in a moderate voice, *Benedictio Dei*, &c., making the sign of the cross once over the people with his right hand extended, the left being laid upon his breast. Then he turns by his right hand, continuing the circle, and goes to the Gospel corner.

If, however, the Blessed Sacrament is in the Tabernacle, in turning to the people he recedes a little to the Gospel side, then turns back to the Altar by the same way, without making the circle, and makes a moderate inclination towards the Tabernacle before going to the Gospel corner.

56. Saying *Dominus vobiscum* in a moderate voice, he makes the sign of the cross upon the Altar or upon the book. At *Initium*, &c., he signs his forehead, lips and breast with his thumb, then signs himself with his whole hand from his forehead to his breast and shoulders. While reading the Gospel he turns somewhat towards the Gospel corner, keeping his hands joined. At the words,

Et verbum caro factum est, he genuflects upon his right knee,* and at *et habitavit* he rises. At the end he makes the sign of the cross upon himself.

57. He returns to the middle of the Altar, and sets the chalice towards the Gospel side apart from the corporal. He folds the corporal and puts it in the burse, which he places on the Epistle side. Having replaced the chalice in the middle of the Altar, he puts the burse upon it, and folds back the veil over the burse. Then he makes moderate inclination to the cross, with both hands covers his head with capuce and amice, takes the chalice in his left hand, laying his right upon the burse, as directed at the beginning, and descends to the foot of the Altar steps. Then, turning to the Altar, he makes a profound inclination, or, if the Blessed Sacrament is in the Tabernacle, genuflects on one knee without inclining. After which, repeating the Canticle, *Benedicite omnia opera*, &c., he returns to the Sacristy, observing the same directions that were laid down for the ingress to the Altar. Having arrived in the Sacristy, he makes a reverence to the cross.

58. The Priest having laid aside the sacred vestments,† the server says *Benedictus Deus*, and the Priest answers, *Pater et Filius, et Spiritus Sanctus*, giving his benediction.

N.B. The Ceremonial of the Order, following a decree of the Congregation of Rites, (Sept. 27, 1659,)

* See note on page 24.

† He should take off the stole before the maniple.

forbids all Priests, even Prelates who are not Bishops, to have more than *two* lighted candles at a Low Mass, (except while a third one is lit for the consecration,) and more than *one* server.

CHAPTER III.

Order to be Observed in Celebrating Two Masses on the Same Day.

1. In accordance with an instruction of the Sacred Congregation of Rites, approved of by Pope Pius IX. March 11th, 1858, when a Priest is obliged to celebrate Mass in two different churches on the same day, (which he can only do on Sundays and Feasts of obligation,) he should, in consuming the Sacred Blood at the first Mass, use great care to take the whole of it. Then he places the chalice on the corporal, collects the fragments with the paten in the usual manner, and covering the chalice with the pall, draws towards him the little water vase kept on the Altar for that purpose, in which he washes his fingers, saying at the same time, *Quod ore sumpsimus*, &c. He wipes his fingers on the purificator, and removing the pall, he places the purificator on the chalice, then the paten, the pall, and lastly the veil. He then continues Mass,

and, after the last Gospel, returns to the middle of the Altar, where, uncovering the chalice, he examines whether any of the Sacred Blood has collected at the bottom; and, if any remains, he will carefully receive it from the same side of the chalice from which he had before consumed. This he should carefully observe, as the sacrifice still morally lasts, and by divine precept is to be completed by the consumption of the species still existing. Then, taking the water cruet from the server, he pours into the chalice at least as much water as he had before poured wine, and by gently moving the chalice causes the water to pass around, and then empties it into the vessel used for that purpose by the same side of the chalice from which he received the Sacred Blood. Then, wiping the chalice with the purificator, he covers it as usual, and leaves the Altar.

2. The Priest, if he is to say Mass on the following day in the same place, will preserve that water, and will pour it into the chalice at the second ablution; or he will cause it to be absorbed by raw cotton or tow, which he will burn; or, if it be left to evaporate, he will put it in the *Sacrarium* or the *Piscina*.

3. This chalice used by the Priest being now purified, if he needs it for the second Mass, he may take it with him, or he may use another. (S. R. C., 11th March, 1858.)

4. When a Priest is obliged to say two Masses in the *same church*, having received the Sacred Blood and covered the chalice with the pall, he washes

his fingers with water, saying, *Quod ore sumpsimus*. Then, wiping his fingers, he covers the chalice with purificator, paten, pall and veil, and continues Mass. At the end of the last Gospel he uncovers the chalice, and consumes the drops of the Precious Blood that may still remain in it. He then covers the chalice with purificator, paten and pall, and places it in the Tabernacle. Then, having folded the corporal, and placed it in the burse, he leaves the Altar with his hands joined.

5. At the beginning of the second Mass, he unfolds the corporal, takes the chalice from out of the Tabernacle, (being careful to set it nowhere but on the corporal,) and uncovering it, pours in the wine and water, and covers it as usual with the veil. After the Communion, having received from the server the last ablution, (into the chalice,) he adds to it the water with which he purified his fingers at the first Mass, and continues as usual.

6. If the Priest is to say the second Mass immediately after the first, he need not place the chalice in the Tabernacle, but may leave it on the Altar upon the extended corporal.

7. As to the three Masses of Christmas, the peculiar rubrics for that day are to be followed as prescribed in the Missal.

CHAPTER IV.

Low Mass when the Blessed Sacrament is Exposed.

1. When the Priest arrives before the Altar on which the Blessed Sacrament is exposed, he uncovers his head, and genuflects upon both knees, on the floor. Having ascended the Altar and set the chalice thereon, he makes a genuflection on one knee, and arranges the corporal. On going to take the wine and water, he first genuflects on one knee. He again genuflects when he returns to the middle; likewise when he has arranged the chalice, before going to find the place in the missal. Having said the prayer, *Actiones nostras*, he again genuflects, and takes his place as usual to begin Mass, where he genuflects with one knee on the step, and, without inclining, begins, *In nomine Patris*, &c.

2. During Mass, whenever the Priest goes to the middle of the Altar, or leaves the middle, or crosses the middle, he always genuflects upon one knee. At the *Incarnatus* he kneels upon two knees, as usual.

3. When he is to say *Dominus vobiscum*, he goes to the middle of the Altar, makes a genuflection, and receding to the Gospel corner, turns his face to the people, saying, *Dominus vobiscum*. Then, making another genuflection in the middle, he returns to the book. In the same manner he says, *Orate fratres*, *Ite missa est*, and *Benedictio*

Dei, &c., genuflecting again when he turns back to the Altar.

4. He should be careful, whenever he moves about the Altar, never to turn his back to the Blessed Sacrament.

5. Having said the Last Gospel, he genuflects when he returns to the middle of the Altar, where, having arranged the chalice, he again genuflects, without covering his head, and descends to the foot of the steps. He then genuflects upon both knees on the floor, and returns to the Sacristy.

CHAPTER V.

Low Mass in Presence of Prelates.

1. By Prelates are here understood Cardinal Legates, Archbishops in their provinces, and Bishops in their dioceses. When Mass is said in presence of an Archbishop out of his province or a Bishop out of his diocese, the Celebrant makes no change in the ceremonies.

2. When the Priest has put the wine and water into the chalice, and opened the missal, he descends to the floor, and, placing himself at the Gospel side below the lowest step of the Altar, at a sign from the Prelate, makes a profound reverence to him,* and,

* It has become the practice to commence Mass immediately, without waiting for a sign from the Prelate; first, however, making the reverence to him.

turning to the Altar in the same place, begins Mass.

3. Having said *Adjutorium nostrum*, &c., he again makes a profound reverence to the Prelate, and going to the middle of the Altar before the lowest step, commences *Aufer a nobis*, &c., ascending to the Altar.

4. At the end of the Gospel, the attendant carries the book to the Prelate to kiss, and the Celebrant does not kiss the book nor say *Per evangelica dicta*, &c. If several Prelates are present, it is brought to the highest in dignity only; if they are equal in dignity, it is brought to none of them; nor, if the Prelate is only a Vicar Apostolic, is it brought to him.

5. In giving the Benediction, the Celebrant, turning to the people, says, *Benedictio Dei omnipotentis;* then, making a moderate reverence to the Prelate, he continues, turned towards the people, *Patris et Filii*, &c.

6. The Mass being over, he makes a reverence to the Prelate, and genuflecting or profoundly inclining before the Altar, goes to the Sacristy.

PART II.

OF THE CEREMONIES OF HIGH MASS.

PART II.

CHAPTER I.

Ceremonies of High Mass.

ARTICLE I.

Things to be Prepared.

1. A *pulvinar*, or cushion, should be placed on the Gospel corner of the Altar for the book of the Gospels, besides the cushion or stand for the missal on the Epistle corner. It should be, if possible, of the color of the vestments.

2. The book of the Epistles is to be set up against the super-altar on the Epistle side, near or behind the missal-stand, before Mass.

3. The pulpit, or lectern, from which the Epistle and Gospel are sung, is placed in the middle of the sanctuary before the steps of the Presbytery, or of the Altar, facing the latter. It should be covered with a silk veil of the color of the vestments, hanging down before and behind.

4. The cruets of wine and water, with the towel and dish, are prepared in the Sacristy, but are not placed on the credence table before Mass, as they are carried in by the acolyte during Mass.

5. In the Sacristy the fire is lighted for the incense, the vestments, chalice and humeral veil arranged, and also the processional cross for the Gospel on a *Totum Duplex* only.

ARTICLE II.

The Inclinations, &c., to be Made during Mass.

6. The Priest and Ministers never genuflect when crossing the middle of the Altar, or going to the seat, or when the Subdeacon or acolytes go into the sacristy, even if the Blessed Sacrament is in the Tabernacle, or if it is after the consecration; but only when the Blessed Sacrament is solemnly exposed. However, when they arrive before the Altar at the beginning of Mass, and when they leave it at the end, they genuflect to the Blessed Sacrament, or, if it is not present, make a profound inclination.

7. When the Priest and Ministers go to sit down, they make a profound inclination at the foot of the steps, and also when they return. And when the Ministers go into the Sacristy during Mass, or to the pulpit to sing the Gospel or Epistle, they first make a profound inclination at the foot of the Altar, and also when they return. But when the Ministers, while at the Altar, recede from the middle, or return to the middle, or cross from one side of the Altar to the other, even after the Consecration, they make the moderate inclination only, whether the Blessed Sacrament is in the Tabernacle or not.

8. Going forth from the Sacristy, or returning thither with the Priest, and, in general, during the Mass, whenever they approach the Celebrant, or recede from him, or pass before him, all the Ministers should make a moderate inclination to him. Also, when the inferior Ministers give anything to the Deacon or Subdeacon, or receive anything from them, they should make a simple inclination of the head to them.

9. The inferior Ministers, at a High Mass at which the sacred Ministers serve, should never, during the Mass, ascend to the platform of the Altar where the Priest stands. They should also take care never to pass in front of the sacred Ministers, if possible, but behind them.

10. When the Priest, in singing or reciting any part of the Mass aloud, makes a simple or moderate inclination (as at the names of Jesus and Mary, *Gloria Patri*, &c.), the Ministers do likewise. Not so, however, when he says the secret parts of the Mass, as the Canon, &c.

11. If the Priest genuflects at certain words sung by the choir or by the Deacon (as directed in the Missal and Ceremonial,) the Ministers genuflect also, except the acolytes when they carry the candles at the Gospel, and the cross-bearer when he is carrying the cross. The Ministers, however, do not genuflect with the Priest when he uncovers the chalice during the Canon, and when he genuflects just be-

fore Communion, unless they happen to be on the platform of the Altar at the Priest's side.

12. The Priest alone is permitted to rest his hands on the Altar in genuflecting.

13. The Deacon and Subdeacon should keep their hands joined before the breast, except when otherwise occupied; the inferior Ministers should keep them crossed on the breast, or joined before the breast, according to custom.

ARTICLE III.

Instructions for the Cross-bearer.

14. The cross-bearer never inclines nor genuflects while he carries the cross. When he walks, he turns the Image of the crucifix towards the place whither he is proceeding. In *processions*, however, he always turns the Image towards the procession he is leading.

15. The cross-bearer carries the cross at the Gospel on a *Totum Duplex* only. At the proper time he vests himself in alb and cincture, or in surplice,* and waits in the Sacristy for the acolytes. When they arrive, the cross-bearer, accompanied by the acolytes one on each side with lighted candles, and preceded by the censer-bearer, goes forth into the Sanctuary, takes his station before the steps of the Altar or Presbytery, between the two acolytes, and

* See Part I, Ch. I, Art. II, n. 28, at the end.

turns the Image of the crucifix towards the people. When the Deacon has received the benediction for the Gospel, the cross-bearer proceeds to the pulpit or lectern, on the Gospel side, and places himself behind the pulpit, facing the Deacon, with the acolytes on each side, and holding the Image of the crucifix towards the Deacon. If the others genuflect during the Gospel the cross-bearer does not.

16. At the ending of the Gospel, if the *Credo* is not said, the cross-bearer with the acolytes returns to the middle, and goes back into the Sacristy.

17. If the *Credo* is said, the cross-bearer, at the end of the Gospel, goes with the acolytes to the Gospel corner, where he stands between the acolytes at the left of the sacred Ministers, keeping in line with them, and repeating the *Credo*.* When the *Credo* has been recited, the cross-bearer goes with the acolytes to the middle of the Altar, below the lowest step, and stands there facing the Altar while the choir sings the *Incarnatus*. When the Priest and Ministers arise from their knees, he returns to the Sacristy, accompanied as before by the acolytes, and preceded by the censer-bearer.

* If there is a sermon between the Gospel and *Credo*, the cross-bearer may put the cross in some convenient place on the Gospel side, and sit down in the Sanctuary till the end of the sermon. At all events, the rubric requires him to be present with the cross at the Altar during the *Credo*.

ARTICLE IV.

Instructions for the Censer-bearer.

18. The censer-bearer is present at High Mass on a *Simplex* and any Feast higher than a *Simplex*, on all Sundays, and at solemn Votive Masses; but not on a Feast of Three Lessons, or on a Feria, or at even solemn Masses of Requiem. He wears the alb or surplice according to custom. The alb, however, is not worn on any day under a *Duplex.**

19. He puts fire into the censer, and waits in the sacristy, or choir, according to custom. Towards the end of the Alleluia, Tract or Sequence, (or, if they are not sung, after the preparation of the chalice,) he comes into the sanctuary, carrying the censer by the chain in his right hand, and the incense-boat in his left. Arriving before the Altar he makes a profound inclination, or a genuflection if the Blessed Sacrament is present, and stands there, swinging the censer to keep the fire burning.

20. If the cross is to be carried at the Gospel, (only on a *Totum duplex,*) the censer-bearer, with the acolytes, makes a profound inclination (not a genuflection) and precedes them into the sacristy to fetch the cross-bearer. They immediately return into the sanctuary with the cross-bearer, the censer-bearer preceding. Then the censer-bearer, placing himself at the right of the acolyte who is at the right of the cross bearer, inclines profoundly with the others before the Altar. If the cross, however,

* See Part I, Ch. I, Art. II, n. 23, at the end.

is not to be carried, he omits the directions in this paragraph, and immediately goes on to what follows.

21. Then the censer-bearer goes to the Priest, and offers him incense in the spoon, saying, *Benedicite;* and, the benediction being given, answers, *Amen,* and puts the incense into the censer. He then precedes the rest to the pulpit where the Gospel is to be sung, (making a profound inclination with the others as he passes the Altar,) and places himself at the left of the acolyte who is at the left of the cross-bearer, or, if more convenient, he may stand behind the Subdeacon, with his face towards the Gospel. After the Deacon has sung *Sequentia,* &c., or *Initium,* &c., the censer-bearer gives the censer to the Subdeacon, receiving it back after the incensing. During the Gospel, he inclines moderately at the names of JESUS and MARY.*

22. At the end of the Gospel the censer-bearer, going before the acolytes and cross-bearer, returns to the Altar, where he makes a profound inclination, and places himself at the Gospel side at the left of the acolytes, while the *Credo* is being said, which he should recite with the others. When it has been repeated through, he returns with the others to the middle of the Altar, and places himself behind the cross-bearer, or behind the acolytes, if the cross-bearer be not present; and when the choir come to the words, *Et incarnatus est,* he kneels on both

* If any words occur in the Gospel at which he should genuflect, he does so on one knee towards the Altar.

fore Communion, unless they happen to be on the platform of the Altar at the Priest's side.

12. The Priest alone is permitted to rest his hands on the Altar in genuflecting.

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* See Part I, Ch. I, Art. II, n. 23, at the end.

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16. At the ending of the Gospel, if the *Credo* is not said, the cross-bearer with the acolytes returns to the middle, and goes back into the Sacristy.

17. If the *Credo* is said, the cross-bearer, at the end of the Gospel, goes with the acolytes to the Gospel corner, where he stands between the acolytes at the left of the sacred Ministers, keeping in line with them, and repeating the *Credo.** When the *Credo* has been recited, the cross-bearer goes with the acolytes to the middle of the Altar, below the lowest step, and stands there facing the Altar while the choir sings the *Incarnatus*. When the Priest and Ministers arise from their knees, he returns to the Sacristy, accompanied as before by the acolytes, and preceded by the censer-bearer.

* If there is a sermon between the Gospel and *Credo*, the cross-bearer may put the cross in some convenient place on the Gospel side, and sit down in the Sanctuary till the end of the sermon. At all events, the rubric requires him to be present with the cross at the Altar during the *Credo*.

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19. He puts fire into the censer, and waits in the sacristy, or choir, according to custom. Towards the end of the Alleluia, Tract or Sequence, (or, if they are not sung, after the preparation of the chalice,) he comes into the sanctuary, carrying the censer by the chain in his right hand, and the incense-boat in his left. Arriving before the Altar he makes a profound inclination, or a genuflection if the Blessed Sacrament is present, and stands there, swinging the censer to keep the fire burning.

20. If the cross is to be carried at the Gospel, (only on a *Totum duplex,*) the censer-bearer, with the acolytes, makes a profound inclination (not a genuflection) and precedes them into the sacristy to fetch the cross-bearer. They immediately return into the sanctuary with the cross-bearer, the censer-bearer preceding. Then the censer-bearer, placing himself at the right of the acolyte who is at the right of the cross bearer, inclines profoundly with the others before the Altar. If the cross, however, is not to be carried, he omits the directions in this paragraph, and immediately goes on to what follows.

* See Part I, Ch. I, Art. II, n. 28, at the end.

21. Then the censer-bearer goes to the Priest, and offers him incense in the spoon, saying, *Benedicite;* and, the benediction being given, answers, *Amen,* and puts the incense into the censer. He then precedes the rest to the pulpit where the Gospel is to be sung, (making a profound inclination with the others as he passes the Altar,) and places himself at the left of the acolyte who is at the left of the cross-bearer, or, if more convenient, he may stand behind the Subdeacon, with his face towards the Gospel. After the Deacon has sung *Sequentia,* &c., or *Initium,* &c., the censer-bearer gives the censer to the Subdeacon, receiving it back after the incensing. During the Gospel, he inclines moderately at the names of JESUS and MARY.*

22. At the end of the Gospel the censer-bearer, going before the acolytes and cross-bearer, returns to the Altar, where he makes a profound inclination, and places himself at the Gospel side at the left of the acolytes, while the *Credo* is being said, which he should recite with the others. When it has been repeated through, he returns with the others to the middle of the Altar, and places himself behind the cross-bearer, or behind the acolytes, if the cross-bearer be not present; and when the choir come to the words, *Et incarnatus est,* he kneels on both

* If any words occur in the Gospel at which he should genuflect, he does so on one knee towards the Altar.

knees until the *Crucifixus.* Then he rises, and making a profound inclination before the Altar, precedes the cross-bearer and acolytes into the sacristy. He immediately returns with the acolytes into the sanctuary, places himself in the middle of the sanctuary before the Altar, and makes a profound inclination. He always remains in this place, unless otherwise directed.

If there is no cross-bearer, he has no occasion to leave the sanctuary, but remains in the middle after rising from his knees.*

23. When the Priest has intoned *Dominus vobiscum,* the censer-bearer accompanies him and the ministers around to the Gospel corner, where he stands at their left, as at the *Credo,* while the Offertory is read.

24. *At the Incensing of the Altar.* The Offertory being recited, the censer-bearer accompanies the acolytes to the right side of the Altar, (making a moderate inclination as he passes the middle of the Altar, whether the Blessed Sacrament is there or not, a thing which he is always to observe in crossing the middle,) and ascending to the step of Altar next the top, offers the incense-boat open to the Deacon, and immediately elevates the open censer. The Deacon puts blessed incense into it. Then, receiving back the boat, he gives the censer, closed, to the Deacon, and descends to the floor, and places himself at the left of the two acolytes, facing the

* If there is a sermon after the Gospel, the censer-bearer may go into the sacristy, and return when it is over, with the censer, to be present at the *Credo.*

Gospel corner. He remains in this position until the Priest has been incensed, when he receives the censer from the Deacon, and returns to his place before the middle of the Altar.

25. *At the Preface.* When the Preface is begun, the censer-bearer holds himself in readiness to incense; but he does not put incense anew into the censer. When the Priest has sung the verse, *Gratias agamus,* &c. (but not until the verse is finished), he inclines before the Altar, and incenses the ministers—first the Deacon, then the Subdeacon, each with two swings; not, however, swinging the censer high into the air, but raising and lowering it with his hand; next the acolytes, first the senior, then the junior, each with one swing. Then, if the day be a *Duplex* or a *Totum duplex,* having made a profound inclination before the Altar, he puts unblessed incense into the censer, and then incenses the cantors stationed in the middle of the choir (if they be present), each with one swing; next, he incenses the brethren or other clergy who may be present, beginning on the Epistle side with him who is farthest from the Altar; then those who are on the Gospel side. But if there be a prelate of higher dignity on the Gospel side, he begins on that side. If the names of JESUS and MARY occur in the Preface, the censer-bearer, interrupting the incensing, makes a moderate inclination towards the Altar. Having concluded the incensing, he returns before the middle of the Altar, makes a profound inclination, and remains standing behind the Subdeacon.

26. *At the Elevation.* Immediately before the Elevation, the censer-bearer puts incense into the censer, and gives it to the Deacon. During the Elevation he kneels in his place until it is over. Then, receiving back the censer from the Deacon, he *genuflects* on one knee in the middle behind the Subdeacon, and returns to the sacristy.

27. Where it is the custom for the censer-bearer to have a companion who carries the incense boat, the boat-bearer observes the regulations which are given for the censer-bearer, always accompanying the latter, and kneeling and standing as he does. The boat-bearer's place is usually at the left of the censer-bearer.

ARTICLE V.

Instructions for the Acolytes.

28. The acolytes should prepare themselves for Mass before the other ministers. Having put on surplices, or albs if the day is a *Duplex* or *Totum duplex*, they assist the Deacon and Subdeacon to put on their vestments. The acolytes may always wear the surplice where such is the custom.

29. Afterwards they prepare the Altar, taking off the covering, and placing the *pulvinar*, or cushion, or missal-stand, for the missal on the Epistle corner of the Altar, another *pulvinar* for the book of the Gospels on the Gospel corner, and finally the book

of the Epistles on the Epistle side of the Altar, back against the super-altar. Besides, they should provide the cruets of wine and water in the sacristy. They also light the candles on the Altar,* and those which they are to carry themselves.

Note, that on days in which the Subdeacon carries in the chalice at the beginning of Mass, namely, on a *Simplex* and under, and at Masses of Requiem, the acolytes, before Mass, place the book of the Gospels upon the *pulvinar* at the Gospel corner, the humeral-veil folded on the Epistle side at the left of the missal-stand, and the cruets with the dish and towel on the credence-table. Otherwise the cruets, dish and towel are not carried out before Mass.

30. *At the Asperges.* On Sundays, when the *Asperges* is given before Mass, the acolytes make a moderate inclination with the others to the cross in the sacristy, and, without candles, precede the Subdeacon to the Altar. When they arrive before the Altar, the senior acolyte places himself at the right of the Deacon, and the junior acolyte at the left of the Subdeacon, where they make a genuflection, or a profound inclination if the Blessed Sacrament is not present. Then the senior acolyte takes the holy water pot, and presents the *aspersorium* to the Deacon. When the Priest has sprinkled the ministers, the senior acolyte, making a profound inclination (not a genuflection), precedes the Priest while

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* The lighting of the six tall candles at every High Mass (unless on a Feria) may, according to the opinion of a learned rubrician of the Order, be tolerated; it having grown into a general custom, at least in this count

he sprinkles, first, the Epistle side of the choir, and then the Gospel side; unless a prelate of higher dignity be on the Gospel side, in which case he precedes the Priest to the Gospel side first. The acolyte carries the holy water. After the sprinkling, he returns to the Altar, makes a profound inclination, puts up the holy water pot in its place, and stands at the right of the Deacon. All this while the junior acolyte remains standing at the left of the Subdeacon. The prayer being over, the acolytes make a genuflection, or a profound inclination with the others, and precede them into the sacristy, where they make an inclination to the cross.

31. *At the Beginning of Mass.* When all is ready, holding in their hands their candlesticks with lighted candles, the acolytes incline to the cross with the rest, and precede the Priest and sacred ministers into the sanctuary. Having arrived before the Altar, they make with the others a genuflection, or a profound inclination, the senior acolyte at the right of the Deacon and the junior acolyte at the left of the Subdeacon. In general, whether standing together or separate, the senior acolyte's place is to the right of the other.*

32. To the verse, *Confitemini Domino*, &c., they respond, with an intelligible voice, *Quoniam in sæculum*, &c. At the *Confiteor* they turn face to face with each other, standing erect and holding their candlesticks before them. They say the

* For the inclinations, &c., to be observed during the Mass, see Art. II of this chapter.

Misereatur, *Confiteor*, &c., with the sacred ministers, and having responded at the end, *Qui fecit cælum et terram*, they place their candlesticks below the steps on each side of the Altar, on a line with the Altar candlesticks, and extinguish the candles.

33. *At the Introit.* Having done this, the acolytes immediately place themselves side by side at the right hand of the Subdeacon at the Epistle corner, in such a manner that they form, with the Priest and sacred ministers, a straight line from the corner of the Altar towards the side wall of the sanctuary.* They remain in this position during the Introit and *Kyrie eleison*, to which they respond with the other ministers.

34. Then, on a Sunday, *Duplex* or *Totum duplex*, they may go to sit down with the Priest and sacred ministers, while the choir sings the *Kyrie* (first making a profound inclination before the Altar, at the right and left of the Deacon and Subdeacon), and precede them to the seat. The acolytes, if necessary, lay the dalmatics of the sacred ministers over the back of the seat, and spread the *mappula* or apron over the knees of the Priest and sacred ministers. The acolyte nearest the Priest in spreading the mappula kisses his hand. Then the acolytes sit down side by side at the left of the Subdeacon, on two stools provided for them, or they

* If there is not room between the Altar and the wall for all the ministers to stand in line, the acolytes may stand side by side facing the Gospel corner; and so in like cases, that occur during Mass.

may sit elsewhere according to custom. While sitting, they should not cross their legs or feet.

Note, that on the Sundays in Advent and Lent, when the *Gloria in Excelsis* is not said, the junior acolyte, instead of sitting down, precedes the Subdeacon into the sacristy, and returns with him, bringing in the cruets, observing what is laid down at the *Gloria* in n. 36.

On a *Simplex* and under the Priest and ministers do not sit down, but after repeating the *Kyrie eleison*, the acolytes stand on the floor at the Epistle and Gospel side, fronting the Altar. These are their usual places during the Mass, unless otherwise directed.

35. Towards the end of the *Kyrie* one of the acolytes rises, and takes away the mappula, kissing the Priest's hand. He lays the mappula aside, and he and his companion return to the Altar with the Priest and sacred ministers, where they make a profound inclination before the Altar, at the right and left of the others. When the Priest begins the *Gloria*, they place themselves in a line behind him and the sacred ministers. The Priest having pronounced the word *Deo*, they make a moderate inclination, follow the sacred ministers to the Epistle corner, keeping in line, and, standing ordered as at the Introit, repeat the *Gloria* with the Priest, inclining with the latter at the words noted in the missal.

36. The *Gloria* being recited, the acolytes make a profound inclination before the Altar with the others, and the senior acolyte goes with the Priest and Deacon to sit down, spreading the mappula over their knees, and kissing the Priest's hand, as at the *Kyrie*;* while the junior acolyte precedes the Subdeacon into the sacristy, and assists him to place the humeral veil over his shoulders. Then he precedes the Subdeacon into the sanctuary, carrying the cruets of wine and water together with the finger towel, in the dish. Having made a profound inclination with the Subdeacon before the Altar, the acolyte places the dish with the cruets and towel upon the credence-table at the Epistle corner. After which he assists the Subdeacon, if necessary, in taking off the humeral veil, and then goes to the foot of the steps and waits for the Subdeacon. When the latter, having arranged the chalice, descends the steps, they make a profound inclination together, and go to sit down.

37. Towards the end of the *Gloria*, one of the acolytes rises and takes away the mappula, kissing the Priest's hand. Then both go to the Altar, and having made a profound inclination, stand in their places at the right and left hand. If a prophecy is to be read before the Epistle, as in the Vigil and in the three masses of the Nativity of our Lord, one of the acolytes after the prayer sings it in the tone of a lesson from the pulpit in the middle, if he is able; if not, some one else is appointed to sing it. He makes a profound inclination before the Altar, both

* Though it is not in the rubrics to sit down at the *Gloria* or *Credo*, it has become the custom to do so, on account of the length of the music. If the *Gloria* and *Credo* are sung to plain chant, they should not sit down.

ore and after reading the prophecy. If *Flecta-s genua* is said, the acolytes kneel on both knees.
8. *At the Epistle.* While the last prayer is be-said, the junior acolyte, making a profound in-ation with the Subdeacon before the Altar, pre-es him to the pulpit in the middle, and stands at left while he sings the Epistle. At the end of Epistle, the acolyte receives the book from the ıdeacon, returns with him to the foot of the Al-, where they make a profound inclination, and ces the book back upon the Altar where it was ore. He then goes to where the Priest is sitting, ıear the responsory, &c.

9. Meanwhile, at the conclusion of the Prayers, senior acolyte inclines profoundly before the Al-with the Priest and Deacon, and accompanies m to the seat, where he, with the Deacon, assists Priest to sit down, spreading the mappula over knees, and kissing his hand. Then he returns h the Deacon to the foot of the Altar, where they ıfoundly incline. He then, at the Epistle corner, ırs water over the Deacon's fingers, and presents towel. After which he receives the missal from Deacon, makes a profound inclination, and re-ns with him to the seat, where he holds the mis-open before the Priest.

0. *At the Preparation of the Chalice.* The Gos-being read by the Priest (at which the ministers nd and make the responses, signing themselves usual), the senior acolyte gives the missal to the bdeacon, and he, or the junior acolyte, according custom, accompanies him to the foot of the

Altar, where they make a profound inclination. Then going to the Epistle corner, he administers water to the Subdeacon to wash his fingers, and presents the towel; after which he places the humeral veil over the shoulders of the Subdeacon. Then, taking the cruets of wine and water, he returns with the Subdeacon to the Priest, (first profoundly inclining before the Altar), and, standing at the Subdeacon's right hand, presents him first the wine, then the water, to the blessing of which he responds, *Amen.* After this he returns to the Altar with the Subdeacon, makes the profound inclination, and replaces the cruets upon the credence table. He may assist the Subdeacon in taking off the humeral veil and folding it upon the Epistle side of the altar. Then, making a profound inclination with the Subdeacon at the foot of the Altar, he accompanies him to the seat (if there is time), where he sits down. In the mean time, the other acolyte removes the pulpit to the Gospel side (unless some one else is appointed to do it), placing it to look toward the north, *i.e.*, towards the Gospel side wall of the church.

41. Towards the end of the singing of the Alleluia, or Tract, or Sequence, the acolytes light their candles, and taking up their candlesticks, come together before the steps of the Altar, or of the presbytery, and wait for the sacred ministers. On every *Totum duplex*, however, on which alone the cross is carried, the acolytes having lighted their candles, make a profound inclination before the Altar, and go into the sacristy, carrying their candles and

preceded by the censer-bearer; whence they accompany the cross-bearer out into the sanctuary, walking one on each side of him, the censer-bearer going before. When they arrive before the Altar, they make a profound inclination, and wait for the sacred ministers, standing far enough back from the steps to allow the latter to come up in front of them.

42. *At the Gospel.* When the sacred ministers arrive with the Priest before the Altar, all make a profound inclination together. Then the acolytes, preceding the sacred ministers, and following the censer-bearer, with the cross-bearer between them, go to the place where the Gospel is sung, and place themselves behind the pulpit at the right and left of the cross-bearer, facing the Deacon. They should carry their candlesticks each before his face, the right hand holding the middle and the left the foot of the candlesticks; also they should hold their candlesticks upright, never slanting, particularly when they make any inclination. These rules should be observed at all other times when they carry their candlesticks. During the Gospel, if the others genuflect, they do not; but they incline moderately at the names of JESUS and MARY. At the end of the Gospel, the acolytes, following the censer-bearer, return with the cross-bearer to the Altar, where they make a profound inclination.

43. *At the Credo.* When the Priest has begun the *Credo* the acolytes pass around with the cross-bearer to the Gospel side, where they stand at the left of the Subdeacon with the cross-bearer between

them and the censer-bearer at their left, so as to form a line with the Priest and sacred ministers.* They repeat the *Credo* with the others. At the words *Jesum Christum*, *Ex Maria Virgine*, and *Simul adoratur*, they make a moderate inclination. The *Credo* having been recited, the acolytes return before the Altar with their candles. And when the choir comes to the words, *Et incarnatus est*, the acolytes, with the cross-bearer between them, kneel on the lowest step of the Altar, behind the Deacon and Subdeacon, setting down their candlesticks upon the step. At the conclusion of the words, *Et homo factus est*, they rise, and when the cross-bearer is present, make a profound inclination and accompany the cross into the sacristy, following the censer-bearer. Then immediately returning with the latter, and making the profound inclination, they set down their candlesticks on either side of the Altar as before, and extinguish the candles. If the Priest and sacred ministers are sitting during the singing of the *Credo*, the acolytes then go to their seats.

Note, that if a sermon is preached immediately after the Gospel, the acolytes, having set down their candlesticks, go to sit down with the others, observing the usual ceremonies. When the preacher reads the Gospel in the vernacular they should remain sitting with the Priest and sacred ministers, as it is read merely for the benefit of the people, who there-

* If there is not room for all the ministers to stand in line, the acolytes, cross-bearer and censer-bearer may stand facing the Epistle corner, side by side, as at the Gospel.

rings the bell moderately. After the Elevation of the chalice, the acolytes rise and stand where they were before. They do not kneel or genuflect from that time, unless when Holy Communion is given.

48. At the end of the *Pater noster*, they respond in a low voice, *Sed libera nos a malo*. Then, the Subdeacon having delivered up the paten to the Deacon, the acolytes take the veil from his shoulders and reverently fold it, and the junior acolyte places it on the Altar at the Gospel corner.

49. After the Priest has intoned *Pax Domini*, &c., the acolytes turn and face one another, and repeat with the Priest and sacred ministers the *Agnus Dei*.* They then come together in the middle behind the Subdeacon to receive from him the *pax*.

50. *At the Pax.* When the Subdeacon presents to them the paten, or the instrument of the pax, they reverently kiss it. Then, on Sundays, *Duplex* feasts, and above, the junior acolyte, if there are cantors present, takes it to them to kiss, after which he returns it into the Subdeacon's hands. The pax is given to no one else. But, on great solemnities, when the Subdeacon carries the pax to the brethren or other clergy who are in the choir, the junior acolyte, having made a profound inclination at the foot of the Altar, precedes him first to the Epistle side, and then to the Gospel side; unless a prelate of higher rank be on the Gospel side; in which case he and the Subdeacon go first to that side. When they

* The Ceremonial expressly forbids the altar-bell to be rung at any other time than at the *Sanctus*, and just before the Elevation.

return to the Altar, they make a profound inclination, and the acolyte stands in the place where he was before.

51. *At the Ablutions.* During the communion of the Priest, the acolytes remain standing in their places.* Then they go to the Epistle corner, where one of them gives the wine cruet to the Subdeacon, after which they administer the water with towel and basin to the Deacon to wash his fingers. Then they give the water cruet to the Subdeacon; and having received back both cruets, they administer the water to wash the Subdeacon's fingers. Having replaced the cruets, basin and towel, they place themselves at the right of the Priest and sacred ministers on the Epistle side, just as at the Introit, while the Communion is being read. Then they extinguish the candles lit for the Elevation.

52. The junior acolyte then goes to get the cruets of wine and water, and while the last Prayers are being said, makes a profound inclination before the Altar, and precedes the Subdeacon with the chalice into the sacristy, carrying the cruets, which he leaves in their proper place. Then he returns with the Subdeacon into the sanctuary, again makes with him a profound inclination, and stands in his place on the left.

53. In the mean time the senior acolyte lights his own and his companion's candles and returns to his place. When the Priest gives the benediction, the acolytes, standing in their places, make a moderate

* If Holy Communion is to be given, see Part III, ch. I, Art. II.

nclination. Then the senior acolyte takes the missal rom the Altar and gives it to the Deacon, and the unior acolyte takes the book of the Gospels from ne Altar, leaving the *pulvinar*, and gives it to the ubdeacon. Then both acolytes get their candles, hich they hold lighted in their hands while the ist Gospel is being said, standing in their usual laces, one on each side, facing the Altar. At *Verum caro factum est*, they genuflect with the others pon one knee. Then, making with the Priest and icred ministers a genuflection, or profound inclination, if the Blessed Sacrament be not present, they recede the others into the sacristy, where they ake an inclination to the cross with the others.

54. When the Priest has put off his sacred vestents, the acolytes ask his benediction, saying, *'enedictus Deus;* to which the Priest responds, *'ater et Filius et Spiritus Sanctus;* and the acotes answer, *Amen.* After which they assist the icred ministers to unvest themselves. If it is left the acolytes to put out the lights, cover the Altar, c., they do it before unvesting themselves.

ARTICLE VI

Instructions for the Subdeacon.

55. The Subdeacon at the proper time repairs to e sacristy, looks over the Epistle, and washes his inds. Then he prepares the chalice, wiping it

with the purificator, and placing upon it the paten with the Host, the pall, veil and burse with the corporal. With the capuce drawn over his head, he puts on the amice, alb, cincture, maniple, and tunicle, or dalmatic, unless the *Asperges* is to be given before Mass. The dalmatic, however, is not worn at Masses of a Feria, except in the Octaves of Easter and Pentecost.—(See Part I, ch. I, Art. II, n. 29).

56. *At the Asperges.* On Sundays, when the *Asperges* is given, the Subdeacon, vested in all but the dalmatic, makes a moderate inclination with the others to the cross in the sacristy, and follows the acolytes to the Altar, his head covered with capuce and amice. Having arrived before the Altar, he makes a genuflection with one knee on the floor at the left of the Priest, or, if the Blessed Sacrament be not present, a profound inclination. He then uncovers his head, standing, and receives with bowed head the holy water from the Priest. He does not accompany the Priest in sprinkling the choir, but remains in the same place till the prayer is ended. After which he covers his head, makes a genuflection or profound inclination with the others as before, and returns behind the acolytes into the sacristy, where he inclines to the cross with the others, and puts on the dalmatic for Mass.

Note, that if there is a procession made at the *Asperges*, the Subdeacon wears the dalmatic.

57. *At the Beginning of Mass.* When all is ready, the Subdeacon, his head being covered, inclines with the Priest to the cross in the sacristy, and follows the acolytes to the Altar, carrying the

book of the Gospels upon his breast, supporting it with his left hand at the bottom, and holding it with his right.

Note, that if the day is beneath a *Duplex*, or is not a Sunday, the Subdeacon carries the chalice without the humeral veil, instead of the book of the Gospels. The book, in this case, is placed on the Gospel side of the Altar *before Mass*, while the humeral veil is extended on the Epistle side next the missal stand, also before Mass. When the Subdeacon has made a genuflection or inclination before the Altar with the others, he immediately ascends the Altar steps, places the chalice on the Gospel side, (to remove it, after he re-ascends, to the Epistle corner on the humeral veil,) and descends to say the *Confiteor*.

58. Arriving at the Altar, he places himself at the left of the Priest, before the lowest step, and makes with the others a genuflection with one knee on the floor, or a profound inclination, according as the Blessed Sacrament is in the Tabernacle or not. Setting down the book upon the steps, he uncovers his head, standing, and the Celebrant saying, *In nomine Patris*, &c., signs himself from his forehead to his breast and shoulders. To *Confitemini Domino*, &c., he responds with the others in an intelligible voice, *Quoniam in sæculum*, &c. He remains profoundly inclined during the *Confiteor*, *Miseratur* and *Absolutionem*. Having responded to *Adjutorium nostrum*, &c., without making the sign of the cross, he takes up the book of the Gospels, ascends the steps with the Priest, and places

the book upon the *pulvinar* on the Gospel corner of the Altar.

59. *At the Introit.* He then passes over to the Epistle corner, (making a moderate inclination as he passes the Altar, which he is always to observe in crossing the Altar,*) and, placing himself at the right of the Deacon, who stands at the right of the Priest, repeats the *Introit* with them, and afterwards the *Kyrie* alternately. Then, on a Sunday, *Duplex* or *Totum duplex*, he may go to sit down with the Priest and Deacon while the choir sings the *Kyrie*, (first making a profound inclination, not a genuflection, before the Altar at the left of the Priest,) and precedes the Deacon to the seat. The Priest being reverently placed in his seat, the Subdeacon seats himself at the left of the Deacon, resting his hands upon the mappula which the acolytes spread. Towards the end of the *Kyrie*, the mappula being removed, he rises with the others, returns to the Altar, and makes a profound inclination. After the Priest ascends the Altar, the Subdeacon takes his station behind the Deacon, who stands behind the Priest.

Note, that on the Sundays in Advent and Lent, when the *Gloria in Excelsis* is not said, the Subdeacon, instead of sitting down, follows the junior acolyte into the sacristy to get the chalice, observing what is laid down at the *Gloria* in n. 61, 62.

On a *Simplex*, and under, the Priest and ministers do not sit down at the *Kyrie*, but, after repeating

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* For the inclinations, &c., to be observed, see Art. II of this Chapter.

the *Kyrie eleison*, the Subdeacon places himself behind the Deacon.

60. *At the Gloria in Excelsis.* When the Priest has intoned the words, *Gloria in Excelsis Deo*, the Subdeacon makes a moderate inclination, and going with the others to the Epistle corner, places himself at the right of the Deacon, as at the *Introit*, and repeats the *Gloria* with the others, inclining moderately at the words noted in the text. After which the others, according to custom, may go to sit down;* while the Subdeacon, having made a profound inclination with them at the foot of the Altar, goes into the sacristy, preceded by the junior acolyte.

61. In the sacristy he places the humeral veil over his shoulders with the assistance of the acolyte, and takes up the chalice, placing his right hand upon the burse, the whole being covered with the humeral veil. He carries it to the altar, preceded by the acolyte, elevating it before his breast; and when he arrives at the Altar, he makes a profound inclination.

62. Ascending the steps, he places the chalice on the Altar, takes off the humeral veil with the acolyte's assistance, extends the veil upon the Epistle side of the Altar, and places the chalice (covered with veil and burse) upon it. After which he descends to the floor, makes a profound inclination with the acolyte, and goes to sit down. If the

* On account of the length of the music. If there is a short, plain chant *Gloria* sung, they should not sit down, as there is no rubric for doing so.

Priest and Deacon are not sitting, however, the Subdeacon takes his place behind the Deacon.

63. Towards the conclusion of the *Gloria*, the Subdeacon returns with the others to the Altar, making a profound inclination, and places himself behind the Deacon. When the Priest goes to the Epistle corner to chant the prayer, he also moves to the Epistle corner, standing behind him. When *Flectamus genua* is said, he genuflects in his place on both knees.

64. *At the Epistle.* While the last prayer is being sung, the Subdeacon, taking the book of the Epistles (which was placed before Mass on the Epistle side of the Altar), carrying it upon his breast, supporting it with his left hand at the bottom, and holding it with his right, makes a profound inclination at the foot of the Altar, and goes to the pulpit to sing the Epistle, preceded by the junior acolyte. The pulpit is placed, for the Epistle, in the middle, before the steps of the presbytery. He sings the Epistle facing the Altar, his hands crossed on the lower part of the book. If, during the Epistle, he reads any words at which he should genuflect, he does so upon his right knee before the pulpit. When he has finished the Epistle, he closes the book and gives it to the acolyte, and, making a profound inclination before the Altar, goes to sit down at the left of the Deacon. At the reading of the Gospel he rises, responds to the Priest, signs himself with the cross in the usual manner, and with hands joined listens to the Gospel. At the end he makes the sign of the cross.

65. *At the Preparation of the Chalice.* When ıe Priest has said the Gospel, the Subdeacon ιkes the missal from the hands of the acolyte, nd returns to the Altar, making a profound inlination at the foot. Then he removes the missaltand with the missal over to the Gospel side, and ɘturns to the Epistle corner (making the moderate ıclination as he passes the middle), and washes his ngers, the acolyte administering the water and ɔwel. Setting aside the chalice he places the umeral veil upon his shoulders with the acolyte's elp. He then takes off the veil of the chalice, ıkes the purificator from the chalice and leaves it y the corporal (which has been already spread by ıe Deacon), lays hold of the chalice with his left and *per nodum*, places his right hand upon the all and paten, the whole being covered with the umeral veil, and descends to the foot of the Altar, 'here he makes a profound inclination, and goes to 'here the Priest and Deacon are sitting.

66. He gives the Deacon the paten and host overed with the pall. Then he takes the wine ruet from the acolyte, and pours it into the chalice rom one side, in such quantity as the Priest shall ignify. Next he offers the water to the Priest to ıe blessed, saying, *Benedicite;* and, the blessing ıeing given, pours a very little water into the midlle of the chalice. Then he receives back from the)eacon the paten with the host and pall, and holdng the chalice as before, covered with the humeral eil, carries it back to the middle of the Altar making a profound inclination at the foot), where

he wipes it with the purificator, and again placing the paten with the host and pall upon it, covers it with the chalice veil. Then he takes off the humeral veil, extends it again upon the Epistle side of the Altar, and places the chalice upon it. After which he takes the book of the Gospels, with its *pulvinar* or cushion, and making a profound inclination at the foot of the Altar, goes to sit down, giving the book, with the *pulvinar*, to the Deacon.

67. *At the Gospel.* About the end of the Alleluia, Tract, or Sequence, after the Priest has blessed the incense, the Subdeacon rises, and removes the mappula from the knees of the Priest and Deacon, kissing the Priest's hand. When the Deacon has received the benediction, the Subdeacon, carrying the *pulvinar*, makes a profound inclination with the others at the foot of the Altar, and goes to the pulpit preceded by the acolytes, and followed by the Deacon with the book of the Gospels. Having arrived there, he places the *pulvinar* on the pulpit and under the book, and then stands behind the Deacon with his hands joined before his breast. When the Deacon says *Sequentia*, &c., the Subdeacon turns to the Altar, and makes the sign of the cross on his forehead, lips and heart, and then signs himself from his forehead to his heart and shoulders. Then, taking the censer from the censer-bearer, he gives it to the Deacon; and receiving it again, gives it back to the censer-bearer.* After

* On ferial days and feasts of three lesson, as well as in Masses of Requiems incense is not used throughout the Mass.

which he stands behind the Deacon, facing the Gospel, his hands joined before his breast, while it is being sung. If any words occur in the Gospel at which he should genuflect, he does so towards the Altar. If the name of JESUS or MARY is pronounced, he makes the moderate inclination towards the book. At the end of the Gospel he makes the sign of the cross from his forehead to his breast and shoulders. Then he receives from the Deacon the open book with the *pulvinar*, and returns to the Altar, following the acolytes and preceding the Deacon.

68. When he arrives at the Altar, the Subdeacon, without any inclination, ascends the steps, and offers the book to the Priest to kiss (except in a Mass of Requiem, or when the Passion is read), the Deacon pointing out the Gospel; then he offers it to the Deacon to kiss. He then closes it, and places it on the Altar at the Gospel corner, where it was before.

69. *At the Credo.* The Subdeacon then places himself at the Gospel corner at the left of the Deacon, who stands at the left of the Priest, and repeats the *Credo* with the others in a low voice.* He makes the moderate inclination as he repeats the words *Jesum Christum, Ex Maria Virgine,* (at which he does not kneel), and *Simul adoratur.* After the recitation of the *Credo* he goes to the middle of the Altar. And when the choir begins the

* If there is a sermon before the *Credo*, see acolytes' part, Art. V of this Chapter, note.

words, *Et incarnatus est*, the Deacon and Subdeacon kneel upon the top step of the Altar, behind the Priest, the Deacon on the right, the Subdeacon on the left. At the conclusion of the words, *Et homo factus est*, they rise, and may go to sit down in the usual manner. If they do not sit down (which they should not do if the music is brief, like plain chant), the Subdeacon stands behind the Deacon at the middle of the Altar. When the choir sings the words, *Simul adoratur*, he inclines.

70. *At the Offertory.* Having returned to the Altar in the usual manner, after the singing of the *Credo* (or, after the Gospel, if the *Credo* is not said), the Subdeacon places himself behind the Deacon at the middle of the Altar. The Priest having intoned, *Dominus vobiscum*, and *Oremus*, the Subdeacon makes a moderate inclination, and, passing around to the Gospel side, stands at the left of the Deacon, as at the *Credo*, and repeats the Offertory with the Priest. Then, ascending to the Epistle side of the Altar with the Deacon (making the moderate inclination as he passes the middle), and standing at the Deacon's right, he takes off the veil and pall from the chalice, and holding it *per nodum*, offers it to the Deacon. The humeral veil should be left on the Altar, until the Subdeacon needs it at the *Sanctus*.

71. *At the Incensing.* In the mean time, during the incensing of the Oblations and of the Altar, the Subdeacon stands at the Epistle corner near the Altar, facing the Gospel side, the acolytes on his left. After the Deacon has incensed the Priest, the

Subdeacon receives the water-cruet and basin from the acolyte (the Deacon receiving the towel), and standing on one of the steps of the Altar pours water for the Priest to wash his hands. Then, giving back the cruet and basin to the acolyte, he returns to the middle of the Altar at the same time with the Deacon, where he makes the moderate inclination as usual, and stands behind the Deacon.

72. *At the Preface.* When the Priest has sung the words *Sursum corda*, the Subdeacon ascends to the platform* of the Altar and stands at the Epistle side facing the Deacon (who stands at the Gospel side), with his hands joined; and at the words *Gratias agamus*, &c., he makes a moderate inclination. At the conclusion of the verse, the Subdeacon is incensed (after the Deacon), turning a little towards the censer-bearer, and slightly inclining his head. When the acolytes have also been incensed, he takes his former place behind the Deacon, inclining moderately as he returns to the middle. If in the Preface the Priest pronounces the name of JESUS or MARY, the Subdeacon makes a moderate inclination.

73. *At the Sanctus.* At the end of the Preface, when the Priest comes to *Supplici confessione*, the Subdeacon ascends to the platform of the Altar at the Epistle side, as before, and, facing the Deacon, says the *Sanctus* with the Priest; and at the *Benedictus* makes the sign of the cross from his forehead to his breast and shoulders.

* Supremum gradum. (*Cerem.*)

74. Then, if the day is a Sunday, a *Simplex* or higher, the Subdeacon takes the humeral veil from the Altar, and extends it over his shoulders with the acolyte's assistance. Covering his right hand with the veil, he receives in it the paten from the Deacon, who then covers it with the veil of the chalice, or folds the end of the humeral veil over it. The Subdeacon then takes his place behind the Deacon, holding the paten until after the *Pater noster*, elevated in his right hand, his left hand placed under his right arm.*

75. *At the Consecration.* When the Priest comes to the Consecration, the Subdeacon kneels at the left of the Deacon, on the top step of the Altar, still holding the paten in his right hand, and remains kneeling until after the Elevation of the chalice. Then, rising, he returns to his former place. From this time he does not genuflect, or kneel, unless when Holy Communion is administered.†

76. *At the Pater Noster.* When the Priest begins the *Pater noster* the Subdeacon uncovers the paten with his left hand. When the Priest says, *Et ne nos*, &c., he answers in a low voice, *Sed libera nos a malo;* and then gives the paten to the Deacon, and takes off the humeral veil, the acolytes receiving and folding it, and the junior

* On days beneath a *Simplex*, and at Masses of Requiem, the Subdeacon does not carry the paten.

† No inclination or genuflection should be made except those required by the Ceremonial. Hence the ministers ought not to genuflect with the Priest when he uncovers the chalice, unless by chance they are at his side.

acolyte placing it on the Gospel corner of the Altar.

77. *At the Agnus Dei.* After the Priest has said *Pax Domini*, &c., the Subdeacon, ascending to the platform of the Altar, stands at the Epistle side facing the Deacon, and repeats with the Priest and ministers the *Agnus Dei*; after which he descends to the floor and receives the *pax*, kissing the paten, or the instrument of the pax, which the Deacon offers to him.* He then takes it and offers it to the acolytes to kiss, saying to each, *Pax tibi et Ecclesiæ Sanctæ Dei.* Then on a Sunday, *Duplex* or higher, if the cantors are in the choir, he gives the paten, or pax to the junior acolyte, who presents it to them to kiss. Having received it back, the Subdeacon replaces it upon the Altar.

78. Moreover, on great solemnities, such as Christmas, Easter, Ascension, Pentecost, Corpus Christi, Assumption, Immaculate Conception, St. Dominic's, All Saints, and the like, the Subdeacon, after having given the *pax* to the acolytes, carries it to the brethren or other clergy assisting, preceded by the junior acolyte, (first making the profound inclination before the Altar,) and presents it first to the cantors to kiss, then to those on the Epistle side, beginning with the one farthest from the Altar, then to those on the Gospel side, saying to each, *Pax tibi*, &c. If there be a prelate of higher dignity on the Gospel side, he begins with that side.

† The pax is not given on the three days before Easter, nor in Masses of Requiem.

Then he returns to the Altar, makes a profound inclination at the foot of the steps, and replaces the paten or pax upon the Altar. If the choir, however, is at such a distance from the Altar that the Subdeacon could not return to the Altar before the end of the Communion, he does not carry it himself, but it is given by the censer-bearer or one of the acolytes.

79. *At the Communion.* Having given the *pax*, the Subdeacon stands in his place behind the Priest. After the Communion of the Priest,* he goes to the Epistle corner, receives the wine cruet from the acolyte, and pours wine into the chalice, first making a reverence to the Priest. Then he takes the water-cruet from the acolyte, (the Deacon having meanwhile washed his fingers,) and pours both wine and water over the celebrant's fingers into the chalice. After which he again makes a reverence to the Priest, gives back the cruets, and washes his own fingers, the acolytes administering the water and towel. Then he places himself at the right hand of the Deacon (who stands at the right of the Priest), while the Communion is being read at the Epistle corner.

80. *At the Post-Communion.* The Communion being said, the Subdeacon passing around ascends the Altar to the Gospel side, (making a moderate inclination in crossing,) where he takes the chalice, wipes it with the purificator, covers it with purificator, paten, pall, veil and burse, (in which the

* If Holy Communion is to be given, see Part III, Chap. I, Art. II.

Deacon has already placed the corporal,) and over all places the folded humeral veil, instead of putting it over his shoulders. While the last prayers are being chanted, he carries the chalice thus prepared into the sacristy, preceded by the junior acolyte, having made a profonnd inclination at the foot of the Altar. He returns again into the sanctuary, preceded by the acolyte, and, making a profound inclination, takes his place behind the Priest and Deacon, whether they are at the middle of the Altar or at the side.

Note, that if there is only one prayer said, or the sacristy is at a distance from the Altar, the Subdeacon does not carry out the chalice till he returns to the sacristy with the Priest and ministers at the end of Mass; but having prepared the chalice at the Altar, takes his place to receive the benediction.

81. *At the End of Mass.* When the Priest gives the benediction, the Subdeacon, standing in his place, makes a moderate inclination. He then receives the book of the Gospels from the acolyte, (unless he is to carry out the chalice at the end of Mass,) and immediately goes to the Gospel corner, where he stands at the left of the Deacon and Priest to hear the last Gospel. He responds at *Dominus vobiscum*, and at *Initium*, &c., signing himself at the beginning and end. At *Verbum caro factum est* he genuflects upon his right knee. The Gospel being finished, he inclines his head to the cross at the middle of the Altar with the Priest, draws the amice over his head, (if he has not yet carried the chalice into the sacristy, he takes it from the Altar after he has covered his head,) descends the steps, and, having made with the other ministers a genuflection with one knee on the floor, or a profound inclination if the Blessed Sacrament is not present, returns into the sacristy, carrying the book of the Gospels, (or the chalice,) following the acolytes and preceding the Deacon. Having arrived in the sacristy, he inclines to the cross with the others, and assists the Priest in unvesting.

ARTICLE VII.

Instructions for the Deacon.

82. The Deacon, at the proper time, repairs to the sacristy, and marks the prayers and other things to be said in the missal. He also looks over the Gospel he is to sing, and marks it in the book of the Gospels. He then washes his hands. With the capuce drawn over his head he puts on the amice, alb, cincture, maniple, stole, (which he puts on over his left shoulder, and fastens with the cincture at his right side,) and dalmatic, unless the *Asperges* is to be given before Mass. The dalmatic, however, is not worn at Masses of a Feria, unless in the Octaves of Easter and Pentecost.

83. *At the Asperges.* On Sundays, when the *Asperges* is given, the Deacon, vested in all but the dalmatic, makes a moderate inclination with the others to the cross in the sacristy, and follows the Subdeacon to the Altar, his head covered with

apuce and amice. Having arrived before the Altar, he makes a genuflection with one knee upon he floor at the right of the Priest, or, if the Blessed Sacrament be not present, a profound inclination. Then he uncovers his head standing, and receiving rom the acolyte the *aspersorium*, presents it to the Priest, kissing his hand. With bowed head he receives the holy water from the Priest. He does not ccompany the Priest in sprinkling the choir, but emains in the same place till the sprinkling is nded. At the end of the *Antiphon* he holds the ook before the Priest while he says the versicles nd Prayer. After which he covers his head, makes genuflection or profound inclination with the thers as before, and returns behind the acolytes nto the sacristy, where he inclines to the cross with he others, and puts on the dalmatic for Mass.

Note, that if there is a procession made at the *sperges*, the Deacon wears the dalmatic.

84. *At the Beginning of Mass.* When all is eady, the Deacon, his head being covered, inclines ith the Priest to the cross in the sacristy, and follows the Subdeacon to the Altar, carrying the missal upon his breast, supporting it with his left and at the bottom, and holding it with his right. rriving at the Altar, he places himself at the right the Priest, before the lowest step, and makes ith the others a genuflection with one knee on the oor; or a profound inclination, according as the lessed Sacrament is in the Tabernacle or not. Setng down the missal upon the step, and standing ect, he uncovers his head.

85. The Celebrant saying, *In nomine Patris*, &c., he signs himself from his forehead to his breast and shoulders. To *Confitemini Domino*, &c., he responds with the others, in an intelligible voice, *Quoniam in sæculum*, &c. He remains profoundly inclined during the *Confiteor*, *Misereatur* and *Absolutionem*. Having responded to *Adjutorium nostrum*, &c., without making the sign of the cross, he takes up the missal, ascends the steps with the Priest, places the missal on the *pulvinar*, or stand at the Epistle corner, and opens it at the proper place.

86. *At the Introit.* When the Priest approaches the missal, the Deacon points out to him the Introit; and in general, during the Mass, as often as necessary, he turns the leaves for the Priest and points out the places. Standing at the right hand of the Priest, on the next step below, with the Subdeacon and acolytes at his right, he says the Introit with the Celebrant, and afterwards the *Kyrie* alternately. Then, on a Sunday, *Duplex*, or *Totum duplex*, he may go to sit down with the Priest and ministers while the choir sings the *Kyrie* (first making a profound inclination, not a genuflection, before the Altar at the right of the Priest), and follows the Subdeacon to the bench, where he reverently places the Priest in his seat, arranging his chasuble, if necessary. Then he seats himself at the left side of the Priest, with the Subdeacon at his own left, and rests his hands upon the mappula which the acolytes spread. Towards the end of the *Kyrie*, the mappula being removed, he rises with

the others, returns to the Altar, and makes a profound inclination. After the Priest ascends the Altar, the Deacon takes his station behind him on the next step below.

Note, that on a *Simplex*, and under, the Priest and ministers do not sit down at the *Kyrie*, but, after repeating the *Kyrie eleison*, the Deacon places himself behind the Priest.

87. *At the Gloria in Excelsis.* When the Priest has intoned the words, *Gloria in Excelsis Deo*, the Deacon makes a moderate inclination, and going with the Priest to the Epistle corner, places himself at his right, as at the Introit, and repeats the *Gloria* with him, inclining moderately at the words noted in the text. After which, according to custom, he may go to sit down with the Priest,* first making the profound inclination with him at the foot of the Altar. Towards the conclusion of the *Gloria*, the Deacon returns with the others to the Altar, making a profound inclination at the foot, and places himself behind the Priest.

If the Priest does not sit down during the Gloria, the Deacon, after repeating it with the Priest at the Epistle side, takes his station behind him, until it is finished.

88. *At the Prayers.* When the Priest, turning to the people, intones *Dominus vobiscum*, the Deacon raises the extremity of the chasuble a little, and thus holding it,† goes to the book,

* On account of the length of the music. If a short plain-chant *Gloria* is sung, they should not sit down, as there is no rubric for doing so.

† This rubric (to raise the chasuble at the *Dominus vobiscum*) has become almost obsolete.

having first responded *Et cum spiritu tuo*, in a low tone. Standing at the corner of the Altar, he points out the prayers, and turns the leaves, answering *Amen* in a low voice. He likewise responds throughout the Mass, when any response is to be made. If the Mass is of a Feria in Lent, the Deacon, after the *Oremus*, kneeling with the other ministers upon both knees, intones in a loud voice, *Flectamus genua;* then, rising, immediately adds, alone, *Levate.* The prayers being finished, he accompanies the Priest to the middle of the Altar, descends to the foot of the steps with him, there making a profound inclination, and goes with him to the seat. The Deacon, with the senior acolyte, reverently assists the Priest to seat himself; and the acolyte—or the Deacon himself, if the acolyte is not on hand—spreads the mappula over his knees, kissing his hand.

If there are several Prophesies, with their accompanying prayers, to be said, the Deacon, with the Priest and Subdeacon, sits down at the Prophesies, which are read by the Priest at the seat, and returns to the Altar at the prayers.

89. *At the Epistle.* Having seen the Priest seated, the Deacon, with the senior acolyte, returns to the middle of the Altar, making a profound inclination at the foot, and, ascending the steps, goes to the Epistle corner to wash his hands, the acolyte administering the water and towel. Then, taking the burse from off the chalice, he takes out the corporal, which he entirely unfolds in the centre of the Altar. After which he gives the missal to the acolyte at

the Epistle corner, and goes with him to sit down, first observing the usual profound inclination.

90. He sits at the left hand of the Priest, the mappula being spread over his knees, and listens to the Epistle. If the acolyte is not on hand, however, he should hold the book before the Priest. Then the Responsory, Alleluia, Tract, or Sequence, are read alternately by the Priest and Deacon, the Priest commencing. These being said, they rise for the Gospel, the Deacon making the usual responses, and signing himself as is usual at the Gospel, both at the beginning and at the end. He listens with joined hands while the Priest reads.

91. The Gospel being read, the Priest and Deacon sit down. Wh n the Subdeacon approaches with the chalice, the Deacon takes from him the paten, with the Host and pall, and shows it to the Priest. The Subdeacon saying at the blessing of the water, *Benedicite*, the Deacon responds, *Dominus.* Then he returns the paten with Host and pall to the Subdeacon, who replaces them upon the chalice, and covers all with the humeral veil.

92. *At the Gospel.* About the end of the Alleluia, Tract or Sequence, after the Priest has blessed the incense (which is offered by the censer-bearer), the Deacon rises, and taking in both hands the book of the Gospels inclines moderately before the Priest, saying, *Jube Domne benedicere;* and, the benediction being given, responds, *Amen.** Having made a profound inclination at the foot of the Altar with

* When the Passion is read, and at Masses of Requiem, there is no benediction.

the others, the Deacon proceeds to the pulpit, preceded by the censer-bearer, cross-bearer, acolytes and Subdeacon, holding the book of the Gospels against his breast, in the same manner as at the entrance to the Altar. The pulpit is placed on the Gospel side looking towards the north, in a position a little elevated.

93. When the Deacon arrives at the pulpit, he opens the book, and facing the north,* intones, *Dominus vobiscum,* his hands joined before his breast. The choir having responded, he continues, *Sequentia,* or *Initium Sancti Evangelii,* &c., making the sign of the cross with his thumb on the beginning of the Gospel, then on his forehead, lips and breast, and finally with his whole hand from his forehead to his breast and shoulders. Then, taking the censer from the Subdeacon, he incenses the book of the Gospels thrice,† not swinging the censer into the air, but simply raising and lowering it thrice with his hand. Returning the censer to the Subdeacon, he sings the Gospel, his hands joined before his breast. If any words occur in the text at which he should genuflect, he does so on one knee towards the book. If the name of Jesus, or Mary occurs in the Gospel, he makes the moderate inclination towards the book. At the end of the Gospel he makes the sign of the cross from his forehead to his breast and shoulders.

* That is, towards the left side of the church, as you face the east or Altar end.

† On Ferial days and Feasts of Three Lessons, incense is not used throughout the Mass; nor in Masses of Requiem.

94. Then the Deacon hands the open book with the *pulvinar* to the Subdeacon, and returns to the Altar behind him. When they arrive at the Altar, without any inclination they ascend the steps together; and the Subdeacon offering the book of Gospels to the Priest to kiss,* the Deacon points out the Gospel with his finger; and the Priest signing with his thumb the Gospel just read, says, kissing it, *Per evangelica dicta*, &c., to which the Deacon responds, *Amen.* Then the Deacon himself kisses it.

95. *At the Credo.*† The Deacon then places himself at the Gospel corner at the left of the Priest, and repeats the *Credo* in a low voice. He makes a moderate inclination as he repeats the words, *Jesum Christum*, *Ex Maria Virgine* (at which he does not kneel), and *Simul adoratur*. After the recitation of the *Credo* he goes to the middle of the Altar. And when the choir begins the words, *Et incarnatus est*, the Deacon and Subdeacon kneel upon the top step of the Altar behind the Priest, the Deacon on the right, the Subdeacon on the left. At the conclusion of the words, *Et homo factus est*, they rise, and may go to sit down in the usual manner. If they do not sit down (which they should not do if the music is brief, like plain-chant), the Deacon stands in his usual place behind the Priest. When the choir sings the words, *Simul adoratur*, he inclines.

* The Gospel is not kissed if it is the Passion, nor in Masses of Requiem.

† If there is a sermon before the *Credo*, see acolyte's part, Art. V of this Chapter, n. 48, *note*.

96. *At the Offertory.* Having returned to the Altar in the usual manner after the singing of the *Credo* (or, after the Gospel, if the *Credo* is not said), the Deacon places himself behind the Priest at the middle of the Altar. The Priest having intoned *Dominus vobiscum*, (to which the Deacon responds in a low voice,) and *Oremus*, the Deacon makes a moderate inclination, and going to the Gospel corner, stands at the left of the Priest, as at the *Credo*, and repeats the Offertory with him. Then, crossing to the Epistle side to the right of the Priest (making the moderate inclination as he passes the middle), he receives the chalice from the hand of the Subdeacon, and, holding it by the foot, offers it to the Priest, kissing his hand, and says, *Immola Deo Sacrificium laudis et redde Altissimo vota tua.*

97. *At the Incensing.* While the Priest is making the oblation the Deacon takes incense from the boat, and offers it in the spoon to the Priest, saying, *Benedicite;* and, the Priest having blessed it, saying *In nomine Patris*, &c., he answers, *Amen.* Then the Deacon puts the incense into the censer, and taking the censer hands it to the Priest, kissing his hand. While the Priest incenses the Altar, the Deacon raises the chasuble a little, and when he passes the middle of the Altar, inclines profoundly with the Priest. When the incensing is finished, the Deacon takes the censer, kissing the Priest's hands, and standing on one of the lower steps at the Epistle corner incenses him with three swings, raising the front of the chasuble a little with the left hand, while his right holds the censer. Before and after

incensing the Priest he should make a reverence to him. Then he returns the censer to the censer-bearer.

98. *At the Lavabo.* While the Subdeacon pours the water for the Priest to wash his hands, the Deacon takes the towel from the acolyte, and offers it to the Priest to wipe his fingers; and receiving it back, returns it to the acolyte. Then the Deacon proceeds with the Priest to the middle of the Altar, makes a moderate inclination to the cross, and akes his place behind him. When the Priest says, *Orate Fratres*, the Deacon moves the missal close o the Priest's left hand, and, remaining at his side, oints out the Secret Prayers, and then finds the reface; after which he returns to his place behind he Priest.

99. *At the Preface.* The Priest having intoned e words, *Sursum corda*, the Deacon ascends to e platform of the Altar* and stands at the Gospel de, facing the Subdeacon (who stands at the pistle side,) with his hands joined; and at the ords, *Gratias agamus*, &c., he makes a moderate clination. At the conclusion of the verse the eacon is incensed, turning a little towards the nser-bearer, and slightly inclining his head. He its till the Subdeacon and the acolytes have been ensed, and then takes his former place behind Priest, making a moderate inclination as he re- ns to the middle. If, in the Preface, the Priest nounces the name of JESUS or of MARY, the acon makes a moderate inclination.

* Supremum gradum.—(*Cerem.*)

100. *At the Sanctus.* At the end of the Preface, when the Priest comes to *Supplici confessione*, the Deacon ascends to the platform of the Altar at the Gospel side as before, and facing the Subdeacon says the *Sanctus* with the Priest; and at the *Benedictus* makes the sign of the cross from his forehead to his breast and shoulders.

101. Then, if the day is a Sunday, a *Simplex*, or higher, the Deacon, (having turned the leaf of the missal,) passes over to the right hand of the Priest, inclining his head as he crosses the middle, and, taking the paten, gives it to the Subdeacon, and then covers it with the chalice veil, or folds the end of the humeral veil over it.* Then he stands behind the Priest in his usual place, going to the missal to turn the leaves when necessary.

102. *At the Consecration.* When the Priest comes to the consecration, the Deacon kneels on the top step a little to the right of the Priest, in which position he remains till after the Elevation of the chalice; and, receiving the censer from the censer-bearer, he incenses the Most Holy Sacrament at each Elevation.† Then he returns the censer to the censer-bearer, and stands in his place behind the Priest. From this time he does not genuflect or kneel, unless Holy Communion is administered.

103. *At the Pater noster.* When the Priest says, *Et ne nos*, &c., the Deacon with the other ministers responds in a low voice, *Sed libera nos a malo.* Then

* If the day is beneath a *Simplex*, the Deacon does not give the paten.

† It is customary for the Deacon to raise the Priest's chasuble a little during the Elevation, although the rubrics do not mention it.

he turns and receives the paten with bare hand from the Subdeacon, giving it to the Priest when the latter comes to the words, *da propitius pacem*, at the same time kissing his shoulder. On days when the Subdeacon does not hold the paten, the Deacon nevertheless takes it from the Altar at this place and gives it to the Priest. It is not the duty of the Deacon to cover and uncover the chalice.

104. *At the Agnus Dei.* After the Priest has said, *Pax Domini*, &c., the Deacon, having responded, ascends to the platform of the Altar, stands at the Gospel side, facing the Subdeacon, and repeats with the Priest and ministers the Agnus Dei. Then he goes to the right side of the Priest, and the latter having finished the Prayer *Hæc sacrosancta*, the Deacon presents to him the paten, or some sacred image (commonly called the pax), to be kissed, saying nothing. He likewise kisses it himself, and presents it to the Subdeacon to kiss, saying, *Pax tibi et Ecclesiæ sanctæ Dei.** Then, leaving the paten or pax in the hands of the Subdeacon, he stands in his place behind the Priest.

105. *At the Communion.* While the Priest is communicating, the Deacon remains standing in his place. After the communion of the Priest, the Deacon immediately carries the missal to the Epistle corner. If the Priest at that moment is coming for the first ablution, the Deacon recedes a little to make room; after which he washes his fingers, the acolyte administering the water and towel. Then,

* The *pax* is not given on the three days before Easter, nor in Masses of Requiem. If Holy Communion is given, see Part III, Ch. I, Art. II.

while the Priest is receiving the second ablution, the Deacon folds the corporal and places it in the burse. After which he returns to the Epistle corner with the Priest, and pointing out the Communion recites it with him, standing at his right hand.

106. *At the Post-Communion.* After the *Dominus vobiscum* the Deacon points out the Prayers and turns the leaves as usual. When, in the Ferias of Lent, the Priest says the Prayer *Super populum*, the Deacon, after *Oremus*, intones with a loud voice, *Humiliate capita vestra Deo.* At the last *Per Dominum*, the Deacon closes the missal, and proceeds with the Priest to the middle of the Altar, where he makes the moderate inclination, and places himself as usual behind him.

107. *At Ite Missa est.* When the Priest turns to the people to say *Dominus vobiscum*, the Deacon turns also in the same manner. If the Blessed Sacrament is in the Tabernacle, he recedes a little towards the Gospel side in turning. The choir having responded, *Et cum spiritu tuo*, the Deacon sings, *Ite missa est*, and turns back to the Altar. On days, however, when the *Gloria in Excelsis* is not sung, the Deacon, without turning to the people, sings, *Benedicamus Domino*, or, in Masses of Requiem, *Requiescant in pace.*

108. *At the End of Mass.* When the Priest gives the benediction, the Deacon, standing in his place, makes a moderate inclination, and answers, *Amen.* He then receives the missal from the senior acolyte (which, if a proper Gospel is to be read, he

places on the *pulvinar* at the Gospel side, and points out the Gospel to the Priest; otherwise he holds it in his hands;) and placing himself at the left hand of the Priest while the Last Gospel is being said, makes the usual responses, and signs himself with the cross in the usual manner at the beginning and end. At *Verbum caro factum est*, he genuflects upon his right knee. The Gospel being finished, he inclines his head to the cross at the middle of the Altar, draws the amice over his head, descends the steps, and, having made with the other ministers a genuflection with one knee, on the floor, or a profound inclination if the Blessed Sacrament is not present, returns into the sacristy carrying the missal, preceded by the Subdeacon. Having arrived in the sacristy, he inclines to the cross with the others, and assists the Priest in unvesting.

ARTICLE VIII.

Instructions for the Priest.

109. The Celebrant, having made his preparation for Mass, and looked over the Prayers, Preface, &c., repairs to the sacristy, where he washes his hands, and puts on the sacred vestments, assisted by the Deacon and Subdeacon.

110. *At the Asperges.* On Sundays, when the *Asperges* is given, the Priest, clothed in alb, stole and maniple, his head covered with capuce and amice, makes a moderate inclination to the cross in the

sacristy, and goes to the Altar, following the ministers, his hands joined before his breast. Arriving before the Altar, he makes a genuflection with the ministers, or, if the Blessed Sacrament is not present in the Tabernacle, a profound inclination. Then, standing erect, he uncovers his head, and receives the *aspersorium;* and the cantors (or he himself, in their absence), beginning the antiphon, *Asperges me*, he sprinkles the High Altar first, then the Deacon, Subdeacon and acolytes; after which, making a profound inclination (not a genuflection, even if the Blessed Sacrament be inclosed in the Tabernacle), he sprinkles the cantors if it is a *Duplex*, or a *Totum duplex;* then he sprinkles the brethren, beginning on the Epistle side, unless there be a Prelate of higher dignity on the Gospel side, in which case he begins on that side. If a Bishop or Apostolic Legate be present, the Celebrant should present him the *aspersorium*, that he may sprinkle himself.

111. Then the Priest returns to the Altar, makes a profound inclination at the foot of the steps, and remains standing there till the antiphon is concluded, when he sings the versicles and prayer. Then he covers his head, and, making a genuflection or a profound inclination, returns with the ministers into the sacristy, where he inclines to the cross, and puts on the chasuble for Mass.

Note, that if there is a procession at the *Asperges*, the celebrant wears the cope.

112. *At the Beginning of Mass.* When the choir begins the *Gloria Patri* in the Introit (or the verse,

if the *Gloria Patri* be not said), the Priest makes a moderate inclination to the cross in the sacristy, and proceeds to the Altar behind the ministers, his head covered with capuce and amice, and his hands joined before his breast. When he arrives at the Altar, he places himself between the Deacon and Subdeacon, and makes a genuflection on one knee, or a profound inclination in the absence of the Blessed Sacrament. Then, standing erect, he uncovers his head, and says secretly the prayer, *Actiones nostras*.

113. Then signing himself from his forehead to his breast and shoulders, he says, in an intelligible voice, *In nomine Patris*, &c., *Confitemini*, &c., and says and does the rest as at Low Mass, as far as the *Kyrie*, which he repeats alternately with the ministers. Then, on a Sunday, *Duplex* or *Totum duplex*, he may go to sit down, while the choir sings the Kyrie, in the following manner: He goes to the middle of the Altar, turns and descends to the foot of the steps, where he makes a profound inclination with the ministers (whether the Blessed Sacrament be in the Tabernacle or not), and goes to sit down on the Epistle side, following the ministers. He seats himself nearest the Altar, with the ministers on his left hand (which is always to be observed when the Priest and ministers sit down during Mass), and rests his hands upon the mappula spread over his knees by the acolytes. Towards the end of the *Kyrie*, the mappula is withdrawn (the acolyte kissing the Priest's hand); whereupon the Priest rises and returns with the

ministers to the foot of the Altar, where he makes a profound inclination, and ascends to the middle of the Altar.

Note, that on a *Simplex* and under, the Priest does not sit down, but remains standing at the Epistle corner while the choir sings the *Kyrie*.

114. *At the Gloria in Excelsis*. The Priest, standing at the middle of the Altar, begins the *Gloria in Excelsis* (if it is to be said;) then, going to the Epistle corner, he repeats the rest with the ministers, who stand at his right hand. At the end, the Priest may go to sit down with the ministers,* in the same manner as at the *Kyrie*, and in like manner returns to the Altar at the conclusion of the *Gloria*.

If the Priest does not sit down at the *Gloria*, he remains standing at the Epistle corner while the choir sing it.

During the singing of the Gloria, the Priest may read the prayers for the Preparation of Mass, at the beginning of the missal.

115. *At the Prayers*. After the *Gloria* (or *Kyrie*, if the Gloria is not said), the Priest, turning to the people, intones *Dominus vobiscum*, in the same place and manner as at Low Mass, going to the middle to say it, or remaining at the corner, according as the Blessed Sacrament is present in the Tabernacle or not.

When, in the Ferias of Lent, the Deacon sings, *Flectamus genua*, the Priest does not genuflect.

* On account of the length of the music. If a short, plain chant *Gloria* is sung, he should not sit down, as there is no rubric for it.

Having chanted the Prayer or Prayers, he goes to sit down in the same manner as at the *Kyrie*, accompanied by the Deacon.

If there are several Prophesies, with their accompanying prayers, to be said, the Priest sits down with the ministers at each prophesy, which he reads at his seat, and returns to the Altar each time to chant the prayer.

116. When the Deacon, having unfolded the corporal at the Altar, comes to sit down himself, the Priest reads the Epistle sitting, the senior acolyte holding the missal before him. The Priest and Deacon say the Responsory, Alleluia, or Tract, or Sequence, alternately, verse by verse, the Priest beginning. Then they rise, and the Priest reads the Gospel, holding his hands joined before his breast, and making the proper signs of the cross upon himself at the beginning and end, as at Low Mass. He does not genuflect at any words noted in the text, nor does he kiss the book at the end, nor say *Per evangelica dicta.* After this he again sits down.

117. When the Subdeacon comes with the chalice, the Priest, after the paten with the Host has been shown to him, makes a sign to the Subdeacon when the latter has poured sufficient wine into the chalice; and when the Subdeacon presents the water, saying, *Benedicite*, the Deacon responding *Dominus*, the Priest blesses the water, saying, *In nomine Patris* ✠ *et Filii et Spiritus Sancti*, making the sign of the cross over it with the whole hand.

118. When the censer-bearer offers the incense to

be blessed, saying, *Benedicite*, the Priest, making the sign of the cross over it says, *In nomine Patris*, &c., and the censer-bearer answers, *Amen.* Finally, when the Deacon asks his benediction before singing the Gospel, saying, *Jube domne benedicere*, the Priest rises and says, *Dominus sit in corde tuo, et in labiis tuis, ad pronunciandum sanctum Evangelium pacis: In nomine Patris*, &c., making the sign of the cross over him with his whole hand.

119. *At the Gospel.* Then the Priest goes with the others to the middle of the Altar, where he makes a profound inclination, ascends the steps, and places himself at the centre of the Altar. When the Deacon says *Sequentia*, or *Initium sancti Evangelii*, the Priest, facing the Altar, makes the sign of the cross on his forehead, lips and breast, and then signs himself from his forehead to his breast and shoulders. The choir having responded, *Gloria tibi Domine*, the Priest, receding to the Epistle corner, stands facing the Gospel, his hands being joined before his breast, while it is being sung. When it is finished, he makes the sign of the cross from his forehead to his breast and shoulders.

If any words are pronounced in the Gospel at which he should genuflect, he does so upon one knee towards the Altar, resting his hands upon it.

120. *At the Credo.* At the end of the Gospel, the Priest, going to the middle of the Altar, intones the words *Credo in unum Deum.* Then, when the ministers arrive at the Altar, the Subdeacon offers the book of the Gospels to the Priest to kiss, the

Deacon pointing out the Gospel; and the Priest, making the sign of the cross with his thumb upon the Gospel just read, kisses it, saying, *Per evangelica dicta*, &c., and the Deacon answers, *Amen.* Then he goes to the Gospel corner, where he continues the *Credo* with the ministers, who stand at his left. At the words *Jesum Christum*, *Ex Maria Virgine* and *Simul adoratur*, he makes a moderate inclination. When he says the words *Et incarnatus est*, &c., he does not genuflect.

121. Having recited the *Credo*, the Priest returns to the middle of the Altar; and when the choir begins the *Incarnatus*, he kneels on both knees before the middle of the Altar, raising the front of his chasuble, as at low Mass. At the conclusion of the words, *Et homo factus est*, he rises, and may go to sit down with the ministers in the usual manner. If he does not sit down (which he should not do if the choir sings a short plain chant *Credo*), he remains standing at the middle of the Altar till the *Credo* is finished. When the choir sings the words, *Simul adoratur*, he inclines.

Note, if a sermon is to be preached after the Gospel, the Priest, without intoning the *Credo*, kisses the book of the Gospels, and goes with the ministers to sit down. If the hymn, *Veni Creator*, is sung, the Priest and ministers do not kneel, but only the preacher himself, as is customary. When the preacher reads the Gospel in the vernacular, the Priest and ministers remain seated. The benediction given by a prelate to the preacher consists of the following formula: *Dominus sit in*

corde tuo et in labiis tuis, ad pronunciandum digne et fructuose verba sua sancta. In nomine Patris, ✠ *etc.* (Cerem, n. 1,888).

122. *At the Offertory.* At the end of the *Credo*, or of the Gospel if the *Credo* is not said, the Priest intones, *Dominus vobiscum* and *Oremus;* then, going to the Gospel corner, he says the Offertory with the ministers.* Returning to the middle of the Altar, he says, *Quid retribuam Domino pro omnibus quæ retribuit mihi?* And the Deacon saying, *Immola Deo*, &c., the Priest receives the chalice from his hand, saying, *Calicem salutaris accipiam*, &c. Then holding it in both hands a little elevated, he says, *Suscipe*, &c.

123. *At the Incensing.*† The Priest having laid the Host upon the corporal and covered the chalice, the Deacon offers him incense in the spoon, saying, *Benedicite*, and the Priest blesses it, making the sign of the cross and saying, *In nomine Patris*, &c. The Deacon puts the incense into the censer. Then the Priest, taking the censer from the Deacon with his right hand by a short length of chain, and holding the extremity of the chain in his left hand, makes the sign of the cross over the chalice with the censer once, after which he makes a moderate inclination; then he thrice incenses the same, not swinging the censer upwards, but lowering and raising it moderately, in such a way that his hand

* When the Offertory comes immediately after the Gospel, it should not be said till the ministers arrive at the Altar.

† On a Feria, or a Feast of Three Lessons, and in Masses of Requiem, incense is not used throughout the Mass.

shall not be raised above his shoulder. Next, he incenses the Tabernacle of the Blessed Sacrament thrice, or the Cross, if the Sacrament is not present.

124. Then, making a profound inclination before the middle of the Altar, he proceeds towards the Epistle corner, incensing the upper part of the Altar, thrice swinging the censer at equal distances towards the large candlesticks. At the Epistle corner he lowers the censer, and returns without incensing to the middle of the Altar, where he makes a profound inclination, and thence proceeds to the Gospel corner, incensing that side in the same manner. Then he incenses with three swings the front or face of the Altar, proceeding from the Gospel corner to the middle, where he makes a profound inclination; then, advancing, he incenses the front of the Altar from the middle to the Epistle corner with three swings. When he arrives at the Epistle corner, he gives the censer to the Deacon, and, standing with his face to him and his hands joined, is incensed by him. Then, in the same place, he washes his hands, saying, *Lavabo*, &c.

Note, that if there are relics or images of the Saints upon the Altar, the Priest, after incensing the Tabernacle or cross makes a moderate inclination, and, before departing from the middle, incenses the relics or images that are near the cross, on the Gospel side, with two swings of the censer; then again making the moderate inclination to the Tabernacle, or cross, he incenses those on the Epistle side with two swings. If there is but one relic or image upon the Altar, he incenses it in like manner. Then

he makes a profound inclination, and continues the incensing of the Altar as described above.

125. After the incensing, the Priest continues the rest as at Low Mass, as far as the *pax*, except that he sings those parts which are set down to be sung. At the Canon, the Priest should always pronounce what is said before the Elevation of the Host so slowly, that the Elevation shall never be made until the singing of the *Sanctus* is concluded. (Missal). In order to give time to the choir, he may pause as long as is necessary at the *Memento* of the Living.

126. *At the Pax.* Having said the Prayer, *Hæc Sacrosancta*, and kissed the lip of the chalice, the Priest kisses the paten, or some sacred image (commonly called the Pax), which the Deacon presents to him, and says in a low voice, *Pax tibi et Ecclesiæ sanctæ Dei.** Then he says the Prayer, *Domine Jesu Christe*, &c.

127. Having received the ablutions as at Low Mass, the Priest leaves the chalice in the middle of the Altar to be purified by the Subdeacon, and going to the Epistle corner reads the *Communion* with the ministers, who stand at his left hand. After which the Priest says, *Dominus vobiscum*, and then the Prayer or Prayers after Communion.

If the Mass is of the Feria in Lent, the Priest, after all the memories, says, *Oremus*, making a moderate inclination with the ministers; and the Deacon having added, *Humiliate capita vestra Deo*, the Priest says the Prayer *Super Populum*.

* The Pax is not given on the three days before Easter, nor in Masses of Requiem.

128. The Priest, having intoned *Dominus vobiscum* after the Prayers, remains turned to the people while the Deacon sings, *Ite missa est*, and then turns back to the Altar. If, however, the Deacon sings, *Benedicamus Domino*, or *Requiescant in Pace*, the Priest turns back to the Altar after *Dominus vobiscum.* He then says the *Placeat tibi*, gives the benediction, and reads the Last Gospel, as at the Low Mass. At the end, he inclines his head to the cross at the middle of the Altar, and covers his head with the amice, before descending the steps. Then, joining his hands, he makes a genuflection on one knee, with ministers at the foot of the steps, or a profound inclination in the absence of the Blessed Sacrament, and follows the ministers into the sacristy, where he makes a moderate inclination to the cross.

ARTICLE IX.

High Mass before the Blessed Sacrament Solemnly Exposed.

129. When the Priest and minsters come in sight of the Blessed Sacrament they should uncover their heads. Having arrived at the foot of the Altar, they all genuflect on both knees on the floor.

130. During the Mass, whenever the Priest and ministers go to the middle of the Altar, or recede from the middle, or cross before the middle, they each genuflect upon one knee. Also when they go

to the seat, or into the sacristy, or to the place where the Epistle or Gospel is read, and likewise when they return to the Altar, instead of the profound inclination, they genuflect upon one knee.

131. *At the Incensing.* After the Priest has incensed the chalice, he kneels upon both knees on the top step of the Altar, with the Deacon at his right hand, and incenses the Blessed Sacrament, inclining profoundly before and after the incensing. Then, rising, he incenses the Altar as described in the preceding Article (page 108, n. 124), making a genuflection on one knee instead of an inclination, each time he crosses the middle. At the end of the incensing he descends from the platform of the Altar on the Epistle side, and, standing with his face towards the people, is there incensed by the Deacon; then, in the same position, he washes his hands.

132. The Deacon, or acolyte, in giving anything to the Priest, does not kiss his hand, nor does the Deacon kiss his shoulder when he gives him the paten.

133. The Priest, when saying *Dominus vobiscum*, *Orate Fratres*, and in giving the benediction at the end, first makes a genuflection on one knee at the middle of the Altar, and then receding to the Gospel side turns to the people; then turning back to the Altar, he makes another genuflection. The Deacon observes the same rule in singing, *Ite missa est*. And, in general, all should take care not to turn their backs upon the Blessed Sacrament.

134. At the end of the Mass, the Priest and min-

isters genuflect on both knees upon the floor, and go into the Sacristy with heads uncovered.

Note. If the Blessed Sacrament is to be exposed at the beginning of the Mass, the Deacon exposes it, genuflecting on one knee when he opens the door of the Tabernacle, again after putting the Blessed Sacrament into the remonstrance, and again after he descends from placing it upon the throne. Meanwhile the Priest and ministers kneel on the lowest step. The Priest then incenses the Blessed Sacrament, the Deacon giving and taking the censer. After which, making a genuflection on one knee on the lowest step, the Priest begins Mass.

CHAPTER II.

HIGH MASS WITHOUT DEACON AND SUBDEACON.*

1. The acolytes, having put on their surplices, prepare the Altar, placing the missal with its cushion or stand on the Epistle corner, and also the book rom which the Epistle is to be sung. They prepare the cruets of wine and water, and place them

* This Mass does not exactly correspond with the *Missa Cantata* of the Roman ite. The Ceremonial of the Order requires it to be celebrated as far as possible ith the same solemnities and observances as the High Mass with Deacon and Subeacon, except those which pertain specially to the aforesaid ministers. Hence, ccording to the Ceremonial, and by the implicit permission of the rubrics, incense ay be used (except on a *Feast of Three Lessons*, *Feria*, or Mass of Requiem), and is sed in Rome and other places. The decree of the Cong. of Rites does not hinder its se, as the decree refers to the Roman rite, and our rite is not mentioned.

with the basin and towel on the credence-table. They also light the candles on the Altar,* as well as those which they are to carry themselves. They then assist the Priest in vesting himself.

2. If the *Asperges* is giving before the Mass, the Priest and acolytes observe the directions given in the preceding chapter. The senior acolyte presents the aspersorium to the Priest, and accompanies him in sprinkling those present in the choir or sanctuary.

3. *At the beginning of Mass.* The Priest, having prepared the chalice, and vested himself, takes up the chalice in his hands, and makes an inclination to the cross in the sacristy. The acolytes incline with him, and precede him to the Altar side by side, carrying their candlesticks with lighted candles. When they arrive at the foot of the Altar, the acolytes place themselves one on each side of the Priest, and genuflect with him on one knee upon the floor, or make a profound inclination, if the Blessed Sacrament be not present.

Note, that during the Mass the acolytes do not genuflect when they pass before the Altar, even when the Blessed Sacrament is present, but make a moderate inclination. If they have occasion to go out into the sacristy, they make a profound inclination at the foot of the Altar, and likewise when they return. They and the Priest observe the same rule in going to their seats, and returning thence to the Altar.

* See note on page 59.

4. The acolytes remain standing one on each side, facing the Altar, and holding their candles; while the Priest places the chalice in the middle of the Altar, upholds the corporal, and opens the missal. Having said *Actiones nostras*, he descends to the foot of the Altar, where he makes a profound inclination with the acolytes, and begins Mass.

5. Having made the sign of the cross at *In nomine Patris*, &c., and responded to *Confitemini Domino*, the acolytes turn and face one another, standing erect and holding their candles, while the *Confiteor*, &c., is being said, to which they respond in the usual manner. Responding to the *Adjutorium nostrum*, they place their candles below the steps on each side of the Altar, on a line with the Altar candles, and extinguish them.

6. *At the Introit.* Having done this, the acolytes place themselves at the Priest's right hand at the Epistle corner, while the Introit and *Kyrie* (to which they respond) are being said. Then, on a Sunday, *Duplex* or *Totum duplex*, the Priest and acolytes may go to sit down while the choir sings the *Kyrie*, first making a profound inclination at the foot of the Altar. The acolytes precede him to the seat, where he sits down nearest the Altar. They assist him to sit down, and one of them spreads the mappula or apron over his knees, kissing his hand. They then seat themselves side by side at his left.

Towards the end of the *Kyrie*, one of the acolytes removes the mappula, kissing the Priest's hand. They then return to the Altar, where they make a

profound inclination at the foot of the steps.

On a *Simplex*, and under, the Priest does not sit down, but remains at the Epistle corner till the Kyrie is concluded. The acolytes take their usual places before the Altar, the senior acolyte at the right, the junior at the left.

7. *At the Gloria in Excelsis.* When the Priest begins the *Gloria*, the acolytes place themselves behind him in line. When he pronounces the word *Deo*, they make a moderate inclination, and pass around together to the Epistle side, where they place themselves at the Priest's right hand, and recite the *Gloria* with him. Then they may go to sit down, as at the *Kyrie*, while the choir sings the *Gloria*.* If they do not, the Priest remains at the Epistle corner, and the acolytes take their usual places before the Altar at the right and left.

8. *At the Prayers.* When the Priest intones *Dominus vobiscum*, before the Prayers, the acolytes stand in their usual places, right and left. If the Priest has to sing, *Flectamus genua*, before the Prayers, he genuflects on both knees, and the acolytes do the same. The Priest says *Levate* himself.

9. *At the Epistle.* While the Priest is singing the Prayer—or the last Prayer, if there be several—one of the acolytes takes the book of the Epistles, makes a profound inclination at the middle of the Altar, and proceeds to the pulpit or stand placed in the middle before the steps of the presbytery

* Though the rubrics do not suppose the Priest to sit down at the *Gloria* and *Credo*, it has become customary to do so on account of the length of the music.

(or Altar), where the Subdeacon is accustomed to sing the Epistle at solemn High Mass. The Priest having concluded the last Prayer, the acolyte sings the Epistle, the other acolyte standing in his place. Meanwhile the Priest reads it in a low tone at the Epistle corner, where he remains standing till the acolyte has finished it. At the end of the Epistle, the acolyte makes a profound inclination before the middle of the Altar, and puts the book in its place.*

10. After the Epistle is sung, the Priest proceeds to the middle of the Altar, unveils the chalice, and goes with it to the Epistle corner, leaving the purificator by the corporal. Meanwhile the acolytes go around to the Epistle corner to serve the Priest with wine and water. The senior acolyte presents the wine, and the junior presents the water, saying, *Benedicite;* and the Priest having blessed it, he answers, *Amen.* They should make a reverence to the Priest before and after serving. Having replaced the cruets, one of the acolytes carries the missal to the Gospel corner (making a moderate inclination as he passes the middle), and places it turned towards the Gospel side. Then the acolytes light their candles, and, taking them up, come together in the middle.

11. *At the Gospel.* Meanwhile the censer-bearer (if incense is to be used†) comes into the sanctuary

* In case neither of the acolytes are able to sing the Epistle, and there is no one else to do it, the Priest himself should sing it at the Altar.

† Incense is not used on a Feast of Three Lessons, a Feria, or in Masses of Requiem.

with the censer, and makes a genuflection before the Altar, or a profound inclination. Then, the Priest having covered the chalice, the censer-bearer ascends the steps to the Priest, and offers him incense in the spoon, saying, *Benedicite;* and the Priest saying, *In nomine Patris* ✠, &c., the censer-bearer answers, *Amen,* puts the incense into the censer, and descends the steps. Then the Priest, making a moderate inclination at the middle of the Altar with his hands joined, says, *Dominus sit in corde meo,* &c., and goes to the missal at the corner of the Altar to sing the Gospel. At the same time, the acolytes and the censer-bearer, having made a profound inclination, go around to the Gospel corner, and stand on the floor at the left of the Priest the acolytes holding their lighted candles, and facing the Gospel as at solemn High Mass. The censer-bearer stands at the left of the acolytes. Having intoned, *Sequentia sancti evangelii,* &c., the Priest takes the censer from the censer-bearer, and incenses the missal thrice; then, returning the censer, he proceeds to sing the Gospel, kissing it, as usual, at the end.

12. *At the Credo.* During the recitation of the *Credo,* the acolytes remain at the Priest's left, holding their lighted candles, only changing their positions so as to face the east, or altar-end of the church, as at the Introit and *Gloria,* thus forming a straight line from the Priest to the censer-bearer, who stands at the left of the acolytes. The ministers recite the *Credo* with the Priest. At the words, *Et incarnatus est,* the Priest does not genuflect. At the words,

Jesum Christum, *Ex Maria Virgine*, and *Simul adoratur*, he and the ministers make a moderate inclination.

13. Having recited the *Credo*, the Priest returns to the middle of the Altar, and the acolytes place themselves behind him at the foot of the steps, side by side, and carrying their candles, with the censer-bearer behind them. And when the choir begins the *Incarnatus*, the Priest kneels on both knees, raising the front of his chasuble against the Altar, while the acolytes kneel on the lowest step behind the Priest, setting down their candlesticks. The censer-bearer likewise kneels. At the conclusion of the words, *Et homo factus est*, all rise, and the acolytes immediately put their candlesticks back on each side of the Altar, and extinguish the candles. Then, if the Priest sits down, the acolytes accompany him, observing the usual ceremonies.

If the Priest does not sit down, he remains at the middle of the Altar till the *Credo* is sung, while the acolytes stand in their usual places at each side.

Note, that if a sermon is preached before the *Credo*, the censer-bearer may go out into the sacristy till it is finished, and the acolytes, setting down their candles, go to sit down with the Priest. They remain sitting while the preacher reads the Gospel in the vernacular.

14. *At the Offertory.* At the end of the *Credo*, the Priest and acolytes return to the altar in the usual manner. The Priest having intoned *Dominus vobiscum*, the acolytes go to the Gospel corner, and stand in line at his left hand, as at the *Credo*, while he reads the Offertory. Then they go around to the Epistle corner, and stand side by side facing the Gospel corner.

Note, that if the *Credo* is not said, and there is no sermon after the Gospel, all the ministers remain at the Gospel side during the Offertory.

15. After the Priest has made the oblation of the Host and chalice, the censer-bearer (when incense is used), presents the incense in the spoon to be blessed, as at the Gospel. Then he puts the incense into the censer and hands it to the Priest, kissing his hand; after which he descends to the Epistle side, and stands at the left of the acolytes, facing the Gospel side. The Priest meanwhile incenses the oblations and the Altar as at solemn High Mass. At the end he gives back the censer to the censer-bearer, who kisses his hand, and incenses him thrice, standing at the Epistle corner on one of the steps. Before and after incensing him, the censer-bearer should make him a reverence. After this the Priest washes his fingers in the same place, the junior acolyte pouring the water, and the senior presenting the towel, standing on the step next the top. The acolytes then return and stand in their usual places before the Altar.

16. *At the Preface.* At the *Gratias agamus*, in the beginning of the Preface, the acolytes turn and face one another, inclining their heads till the verse is concluded. Then, the censer-bearer, at the end of the verse, incenses the acolytes, first the senior, then the junior, who turn slightly towards him; after which they again face the Altar. The censer-

bearer then proceeds to incense those who may be assisting in the choir or sanctuary, according to the instructions given in the preceding chapter, Art. IV, n. 25.

17. *At the Sanctus.* At the end of the Preface the senior acolyte rings the bell, and both acolytes turn and face one another, repeating the *Sanctus* with the Priest; and at *Benedictus qui venit*, &c., they make the sign of the cross from the forehead to the breast and shoulders. Then they go to light the candles in the candelabras that stand on each side the sanctuary for the Elevation. During the Canon, they stand in their places.

At the Canon, the Priest should always pronounce what is said before the Elevation of the Host so slowly, that the Elevation shall never be made until the singing of the *Sanctus* is concluded.—(Missal).

18. *At the Consecration.* Just before the Elevation, the senior acolyte gives a few strokes of the altar-bell. Then both acolytes (first making a moderate inclination), kneel upon the top step of the Altar, and raise the hem of the Priest's chasuble a little. At each Elevation the senior acolyte rings the bell. At the end of the Elevation of the chalice they descend, make a moderate inclination (not a genuflection), and stand in their former places.

Meanwhile the censer-bearer, before the Elevation, puts fresh incense into the censer, and incenses the Blessed Sacrament at each Elevation, kneeling behind the acolytes.

19. At the end of the *Pater noster* the acolytes respond, *Sed libera nos a malo.* Likewise when

the Priest intones, *Pax Domini*, &c., they respond, *Et cum spiritu tuo*; and immediately turn and face one another, repeating with the Priest the *Agnus Dei*. As the Deacon is not present, the *pax* is not given. During the communion of the Priest, the acolytes remain standing in their places.

20. After the Communion the senior acolyte administers first wine, then wine and water to the Priest, at the Epistle corner, making a reverence to him before and after; while the junior acolyte carries the missal to the Epistle corner. The Priest purifies and covers the chalice, and places it on the corporal. Then the acolytes stand in line at the Priest's right hand, while he says the *Communion*. After which they extinguish the candles lit for the elevation. They then light their own candles, and go back to their places.

21. When the Priest gives the benediction, the acolytes, standing in their places, make a moderate inclination, and answer, *Amen.* If the Last Gospel is proper, one of the acolytes carries the missal over to the Gospel corner. They then take up their candles, and stand in their places while the Gospel is being said, to which they respond at the beginning and end. At *verbum caro factum est*, they genuflect upon one knee. At the of the Gospel the Priest folds the corporal and puts it in the burse; then, making a moderate inclination, and covering his head, he takes up the chalice, and descends the steps, where the acolytes make a genuflection with him, or a profound inclination if the Blessed Sacrament is not present, and precede him into the sacristy, carrying their candles.

22. In the sacristy, the acolytes assist the Priest o unvest; and then ask his benediction, saying, *Benedictus Deus;* to which the Priest responds, *Pater et Filius et Spiritus Sanctus*, and the acoytes answer, *Amen.* If it is left to the acolytes to ut out the lights, cover the Altar, &c., they do it efore unvesting themselves.

CHAPTER III.

High Mass for the Dead.

1. High Masses of Requiem, even when the corpse s present, cannot be celebrated on days which have most solemn octave, nor on the Feast of the Epihany or the Ascension. They are also prohibited n the Feast of the Most Holy Trinity, of the Purication, of the Nativity of St. John Baptist, of the Ioly Apostles Peter and Paul, of the Assumption, f St. Dominic, of the Most Holy Rosary, and of All aints; also on the feast of the principle Title of he Church, of the principle Patron *de præcepto*, of he Dedication of the Church, on the three days beore Easter, and, finally, on days when a Feast of recept is celebrated with great solemnity and conourse of people. (Cerem., n. 1983.)

2. High Masses of Requiem on the third, seventh nd thirtieth day and on the Anniversary of a leath or burial, cannot be celebrated from the Vigil

of the Nativity to the Circumcision, inclusively, from the Vigil of the Epiphany to its octave inclusively, on Ash Wednesday, from Palm Sunday to Low Sunday, from the Vigil of Pentecost to the Feast of the Most Holy Trinity, inclusively, on the Feast of Corpus Christi and its whole octave, on all Sundays and Feasts of precept, and on all doubles of the first and second class, even not of precept.—(Ibid. n. 1984).

3. The vestments worn at the Mass (including the humeral veil), are black. The front of the Altar may be covered with an antipendium of black or violet. The canopy or veil covering the Tabernacle, however, according to the opinion of rubricians, should not be black, but violet, out of respect to the Blessed Sacrament.

4. The Gospel and Epistle books are placed on the Gospel and Epistle corners of the Altar before Mass. The humeral veil also is extended on the Epistle side before Mass.

5. The acolytes carry lighted candles at the beginning of Mass, extinguishing them after the *Confiteor*, as at other High Masses.

6. The Subdeacon carries in the chalice without the humeral veil at the commencement of Mass, in stead of the book of the Gospels. When he has made a genuflection or inclination before the Altar with the others, he immediately ascends the Altar steps, places the chalice on the Gospel side (to remove it to the Epistle corner upon the humeral veil after he re-ascends) and descends to say the *Confiteor*.

. The ministers place themselves at the Priest's
ıt hand, as usual, during the Introit. At the
rie the Priest does not sit down, but remains at
Epistle corner till the choir has finished it, the
ıcon and Subdeacon standing behind him.

. The Deacon washes his hands, as usual, before
olding the corporal. The Priest having read the
spel at the seat, the Subdeacon goes to the Altar,
shes his hands, puts on the humeral veil, and
ngs down the chalice to be prepared in the usual
nner, except that he does not say, *Benedicite*, as
water is not blessed.

. At the conclusion of the Sequence, the Deacon
s to sing the Gospel without receiving the Priest's
ediction. The cross is not carried, nor is incense
d at the Gospel, or at any time during the Mass.
acolytes, however, carry lighted candles as usual
he Gospel. At the end, neither the Priest nor
Deacon kisses the book; but the Subdeacon
ies it to its place on the Gospel corner of the
ır.

. The acolytes, at the conclusion of the Gospel,
ediately place themselves at the Gospel corner
line with the Priest and sacred ministers, hold-
heir candles, while the Offertory is being re-
. After which they put their candles back in
usual places, extinguish them, and go to the
le corner to give the water-cruet, dish and
to the Deacon and Subdeacon. Afterwards,
of the acolytes should take the humeral veil
the Epistle side, fold it up, and place it on the
el side of the Altar.

11. At the verse, *Gratias agamus*, the ministers face one another in the usual manner, making the moderate inclination. The Priest says the Preface in the ferial tone. The ministers face one another to say the *Sanctus*. The Subdeacon does not put on the humeral veil, or hold the paten during the Canon. The lights are lit for the Elevation, as usual.

12. The Priest chants the *Pater noster* to the ferial tone. At the *Agnus Dei*, the ministers, facing one another, say with the Priest, *dona eis requiem*, instead of *miserere nobis;* and instead of *dona nobis pacem*, they say, *dona eis requiem sempiternam.* The *pax* is not given.

13. The Deacon washes his fingers, as usual, before folding the corporal; so does the Subdeacon before purifying the chalice. The Deacon, facing the Altar, intones *Requiescant in pace* (always in the plural number), instead of *Ite missa est.* The Priest having said the *Placeat tibi*, the Deacon and Subdeacon immediately betake themselves to the Gospel corner to hear the last Gospel, there being no benediction. At the Last Gospel the acolytes hold their candles as usual.

14. *Without Deacon and Subdeacon.* All is done as in other High Masses without sacred ministers, with the exception of such verbal changes and omissions as the Priest is directed to make in Low Mass. The acolytes carry their candles, and do everything as usual, except that the junior acolyte does not say, *Benedicite*, on presenting the water, as it is not blessed. The chalice is prepared as usual before the Gospel.

PART III.

OF HOLY COMMUNION, BENEDICTION, AND OTHER RITES.

PART III.

CHAPTER I.

Manner of Giving Holy Communion.

ARTICLE I.

Instructions for the Priest.

1. If many small Hosts are to be consecrated for Communion, they are to be placed in a ciborium, which the Priest puts near the chalice upon the corporal. If there are not many, they may be placed upon the paten, or on the corporal. If the Priest celebrates upon a portable Altar, the ciborium or particles must not be placed outside the altar-stone, where it is not permitted to consecrate them, even though they be upon the corporal.—(Cerem. n. 1324, note.)

2. At the time of the oblation, the ciborium should be uncovered, and again covered after the oblation. Also, when the Priest comes to *Qui pridie*, at the consecration, the ciborium is uncovered, to be covered again before the consecration of the chalice.

3. If the ciborium to be used at Communion is in ie Tabernacle, the Priest (after taking up with the iten any little particles that may be on the cor-oral), opens the Tabernacle and makes a genuflec-on upon one knee. Then he places the ciborium ı the corporal, uncovers it, and makes another enuflection on one knee. If the Deacon is present, is his place to open the Tabernacle and uncover ie ciborium, and he and the Priest genuflect to-ether.

4. Then, the ministers having said the *Confiteor*, ie Priest again genuflects on one knee, and, reced-ig a little from the middle towards the Gospel side,) as not to turn his back to the Blessed Sacrament, ıys the *Misereatur* and *Absolutionem*, forming at ıe latter the sign of the cross with his right hand ver those about to receive Communion. Then he gain genuflects on one knee at the middle of the ltar, and takes one of the Hosts between the thumb ıd forefinger of his right hand, holding the cibo-ium (or paten) by the three last fingers of his left and, keeping the thumb and forefinger joined, un-ss he is giving Communion outside of Mass.

5. Then, turning directly about to the people, at ıe middle of the Altar, he elevates the Host over ıe ciborium, and says with a loud voice, *Ecce gnus Dei, ecce qui tollit peccata mundi;* and adds ıree times, *Domine non sum dignus ut intres sub ctum meum, sed tantum dic verbo et sanabitur nima mea.*

6. Then he goes to the persons who are to receive ommunion, beginning at the Epistle side; and

each time he gives the Host, he forms the sign of the cross with the Host before the mouth of the communicant (but over the ciborium), saying, *Corpus Domini nostri Jesu Christi custodiat te in vitam æternam. Amen.* If the ministers are to communicate, he gives the Host first to the Deacon, then to the Subdeacon, and then to the acolytes. Afterwards he gives Communion to the brethren, and finally to the seculars.

7. At the end, the Priest returns to the Altar, and, placing the ciborium upon the corporal, genuflects on one knee. Then, opening the door of the Tabernacle, he places the ciborium within, (or the Deacon does it, if present), and again genuflects upon one knee; and then he (or the Deacon), closes and locks the Tabernacle

8. If there are a large number waiting the end of Mass, or if there is any other legitimate reason, the giving of Communion may be deferred till the end of Mass, except on Holy Thursday. In which case the Priest may give Holy Communion, still clothed in the chasuble.

9. If there is necessity, a Priest carrying the chalice and clothed in the sacred vestments, may, in going to, or returning from, the Altar where he says Mass, stop at the Altar where the Blessed Sacrament is reserved, in order to give Communion to the faithful. He may not, however, leave the Altar where he is saying Mass, for this purpose, until his Mass is concluded.

10. *Outside of Mass*, if Holy Communion is to be given, the following rules are to be observed: Two

candles, at least, are to be lit upon the Altar. The Priest washes his hands, and puts on a surplice and a stole of the color of the Office of that day. Then he goes to the Altar, carrying the burse with the corporal in it, preceded by the minister. Having made a genuflection before the Altar, he takes the ciborium out of the Tabernacle, and, the minister having said the *Confiteor*, gives Communion, as described above. Then, before he puts it again into the Tabernacle, he takes care, if any particles adhere to his fingers, to shake them off over the ciborium. Then he washed the thumb and forefinger of his right hand in the vase placed on the Altar for the purpose, and wipes them with the purificator; after which he places the ciborium in the Tabernacle, genuflects on one knee, and closes and locks the door. Then, turning to the communicants, he gives the Benediction, making with the whole hand the sign of the cross, saying, *Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti descendat super vos et maneat semper.* The minister responds, *Amen.* He then folds the corporal, which he places in the burse, makes a genuflection at the foot of the Altar, and returns to the sacristy.

ARTICLE II.

Instructions for the Ministers.

11. When the Priest has received the Sacred Blood, the Deacon opens the Tabernacle, and, hav-

ing made a genuflection on one knee with the Priest (he should never rest his hands upon the Altar when genuflecting), takes out the ciborium, places it upon the corporal and uncovers it, and again genuflects.

12. Then, prostrate on his knees upon the highest step of the Altar, at the Epistle corner, he says the *Confiteor* with the other ministers, the Subdeacon being likewise prostrate on the highest step at the Gospel corner, and the acolytes on the lower step, the senior to the right and the junior to the left. When the Priest has said, *Absolutionem*, &c., they all raise themselves and kneel upright, in which position they remain while the people receive Communion.

13. If the ministers are to communicate, the Deacon and Subdeacon come before the middle of the Altar, below the steps, and there make a profound inclination. Then they ascend to the step next the top, where they again make a profound inclination, and kneel on the highest step to receive Communion, the acolytes holding the cloth and kneeling on the top step, facing one another. Then, if the acolytes are to communicate, the Deacon aud Subdeacon take their places and hold the cloth, while the acolytes receive Communion, who observe the same inclinations as the sacred ministers. The brethren in the choir receive Communion in the same manner.

14. While the Priest gives Communion to the people (for whom a cloth should be provided at the railing of the sanctuary), the Deacon, Subdeacon

and acolytes kneel, as above described, on the Gospel and Epistle side. When the Priest has returned to the Altar, and set the ciborium down upon the corporal, the Deacon, genuflecting on one knee with the Priest, covers it; then, placing it in the Tabernacle, again genuflects, and locks the Tabernacle.

15. If there is but one minister (as when Communion is given at Low Mass, or outside of Mass), he kneels on the lowest step at the Epistle side, while the Priest administers Holy Communion.

16. When the ministers, or the server at Low Mass, are to receive Communion, a white cloth is to be provided for the purpose; as it is not permitted to use the chalice-veil, or the towel used at the *Lavabo*, for a communion-cloth.

ARTICLE III.

Of the Purification of the Ciborium.

17. The Priest having received the Sacred Blood, and given Communion if it was to be given, takes the ciborium in his left hand, and carefully collects the fragments at the bottom with the forefinger of his right hand, and then with the same finger causes them to fall into the chalice. Then he may cause the minister to pour a little wine into the ciborium, and gently moves it so that the wine may pass around, detaching the particles. After which, he pours the wine into the chalice, and wipes the interior of the ciborium with the purificator. Then

(unless newly consecrated Hosts are to be put into it) he covers it—not, however, putting on the little silk veil—and places it to one side off the corporal. This being done, he presents the chalice to the minister to receive wine for the ablution.

CHAPTER II.

BENEDICTION OF THE BLESSED SACRAMENT.

ARTICLE I.

Things to be Prepared.

1. There should be sixteen lights on the Altar for Benediction—or, at least, never less than twelve. When the Blessed Sacrament is to remain exposed, as at the Forty Hours, twenty lights are required. However, in this matter, the decrees of diocesan synods, and customs approved by Bishops are to be followed.

2. A throne, or small canopy, should be placed on the highest part in the middle of the Altar, between the candlesticks; and in the canopy, a corporal or pall, on which the Blessed Sacrament is to be placed.

3. A burse, containing a corporal, and the osten-

sorium, are placed on the Altar. The cross (unless it be too heavy to remove), the Altar-cards, and reliquaries, should be taken away. (Benedict XIV, Inst. xxx, n. 17.)

4. A white benediction-veil, is provided, and the book containing the prayer. They may be placed on the side-table, or in some other convenient place.

ARTICLE II.

Manner of Giving Benediction.

5. The Priest having washed his hands, puts on the amice and surplice, with stole and cope of white color.* Then he inclines to the cross, and goes to the Altar, with hands joined, preceded by the censer-bearer with his censer and boat, and the acolytes with lighted candles. He makes a genuflection on one knee upon the floor at the foot of the Altar, and uncovers his head. The acolytes then kneel on the lowest step, setting down their candlesticks. The censer-bearer stands in the middle swinging the censer.

6. The Priest goes up to the Altar, unfolds the corporal, and extends it in the middle. Then he

* If Benediction is given immediately after Vespers, the Priest keeps on the same cope and stole he wore at the incensing of the Altar, although not white. Also, if Benediction is given immediately after Mass, the Priest, having laid aside his chasuble at the foot of the Altar, may put on a cope of the same color as the vestments of the Mass, especially if the sacred ministers of the Mass, clothed in their vestments, are present. The humeral-veil, however, must be white.

opens the Tabernacle, genuflects upon one knee (resting his hands upon the Altar), takes the Blessed Sacrament from the Tabernacle, and places it in the ostensorium.* The Priest makes another genuflection on one knee. Then, if there is a throne upon which to put the Blessed Sacrament, the Priest places the ostensorium upon it, using a stool or steps for that purpose, if necessary. He again genuflects with one knee upon the platform, having exposed the Blessed Sacrament; after which he descends to the floor, and kneels on the lowest step of the Altar.

Note, that if an assistant Priest or Deacon is present, he exposes the Blessed Sacrament, wearing a stole while so doing—if a Deacon, wearing it crossways. If the assistant is a Deacon in the vestments of the Mass, he wears his dalmatic and stole during the function.† Meanwhile, the Priest kneels on the lowest step, while the Blessed Sacrament is being exposed.

7. The censer-bearer puts unblessed incense into the censer, and gives it to the Priest, who remains kneeling. The Priest, having taken the censer, makes a profound inclination on his knees, and incenses the Blessed Sacrament thrice; after which, he makes another profound inclination, and returns

* Should the Benediction Host be kept in the ciborium, instead of in the luna (which is not necessary), the Priest must make an extra genuflection on opening it; and, having placing it in the luna, must purify his fingers in the little vase that is near the Tabernacle, and wipe them with the purificator.

† If the assistant is a Deacon, or in Deacon's vestments, he does not rest his hands on the Altar when he genuflects.

he censer to the censer-bearer. The ministers nake the profound inclination both times with the Priest. The censer-bearer kneels during the incensing.

Note, that if an assistant Priest or Deacon is present, the censer-bearer gives the censer to him, and he hands it to the Priest, receiving it again from him after the incensing. The Priest's hand is not to be kissed.

8. The choir may sing any hymns or antiphons n honor of the Blessed Sacrament, or the Blessed Virgin, &c., provided they be always in Latin. Meanwhile all remain kneeling, unless the *Benedictus*, *Magnificat*, *Te Deum*, or *Regina Cœli* is sung, at which all should stand. After this the choir sings the *Tantum ergo*.

9. At the words, *Veneremur cernui*, the Priest and ministers make a profound inclination. Then the censer-bearer prepares for the second incensing, putting incense (unblessed) into the censer. About the time that the choir begins, *Genitori*, &c., he gives the censer to the Priest (or to the assistant Priest or Deacon, if present), who a second time incenses the Blessed Sacrament, making a profound inclination with the ministers before and after the incensing.*

10. At the conclusion of the *Tantum ergo*, the cantors, or the acolytes (otherwise the Priest himself, still kneeling), shall intone *Panem de cœlo*

* According to a learned rubrician of the Order, the second incensing should take place at the *Genitori*; the rubrics themselves are somewhat obscure on this point.

præstitisti eis, adding *Alleluia*, throughout the Paschal time and the Octave of Corpus Christi. After which, the Priest rises and sings the prayer, with hands joined, the senior acolyte (or the assistant Priest or Deacon, if present) holding the book before him. The Priest, having concluded the prayer, kneels down, and the junior acolyte (or the Subdeacon, if present) places the humeral veil over his shoulders. Then the Priest, without inclining, rises, ascends to the Altar, and makes a genuflection on one knee. He takes down the Blessed Sacrament from the throne, places it on the corporal, and makes another genuflection upon one knee. In the meantime, the stool or steps are removed.

Note, that if an assistant Priest or Deacon is present, he goes up to the Altar with his stole on after the prayer, and, taking the ostensorium from the throne, places it upon the corporal, genuflecting upon one knee before taking it in his hand, and after setting it down. Then he descends to the floor, and the Priest ascends to the Altar to take the ostensorium, and makes a genuflection on one knee. When both Deacon and Subdeacon are present, they ascend with the Priest, and, kneeling on the top step, elevate a little the hem of the cope, while the Priest gives the Benediction. In some places it is the custom for the Deacon to give the ostensorium into the hands of the Priest.

11. The Priest (having made his genuflection) then turns the back of the ostensorium to his face, and covering his hands with the extremities of the

humeral veil, takes the ostensorium in both hands. Then turning directly about by his right, he forms the sign of the cross slowly with the Blessed Sacrament over the people, saying nothing; the acolyte meanwhile ringing the bell moderately. During this time, all are silent and prostrate. The Priest then turns back to the Altar by his right, completing the circle, and sets the ostensorium upon the corporal. He unloosens the veil, and genuflects upon one knee, the junior acolyte at the same time taking the veil from his shoulders. Then the Priest takes the Blessed Sacrament from out the ostensorium, places it in the Tabernacle, and genuflects on one knee; and, having closed and locked the Tabernacle, descends the steps to the foot of the Altar. He then covers his head, genuflects on one knee with the others, and, preceded by the censer-bearer and the acolytes with their candles, goes into the sacristy, where he inclines to the cross, and unvests.

Note, that, if an assistant Priest or Deacon is present, he puts away the Blessed Sacrament, genuflecting on one knee before taking it out of the ostensorium and after placing it in the Tabernacle. The officiating Priest, having set down the ostensorium after giving the Benediction, and having made a genuflection, descends to the foot of the Altar and kneels until the Tabernacle is locked.

12. Where it is the custom to sing the psalm *Laudate Dominum omnes gentes* after Benediction, the Priest and ministers stand at the foot of the Altar till the choir begins the *Sicut erat*. Then, genuflecting, they proceed to the sacristy.

13. Where it is the custom, the censer-bearer may incense the Blessed Sacrament while the Priest is giving the Benediction.

14. Hymns and prayers in the vernacular are not permitted while the Blessed Sacrament is exposed before the Benediction, but they may be allowed after the Benediction.—(R. *Permitti post Benedictionem, S. R. C.*, 9 *Aug.*, 1839).

CHAPTER III.

PROCESSION OF THE BLESSED SACRAMENT.

1. If the procession is to be made after High Mass, two Hosts are consecrated in the Mass, of which one is received by the Priest as usual in Communion, while the other is placed by him (before he takes the ablution), in the luna, and put into the ostensorium, which he then places on the corporal in the middle of the Altar, the Deacon assisting.

2. The Priest then finishes the Mass, genuflecting each time he goes to or leaves the middle of the Altar, as in a Mass before the Blessed Sacrament exposed. Having said the Last Gospel, he makes a genuflection on one knee, and descends below the lowest step of the Altar, where he lays aside his chasuble and maniple with the assistance

of the ministers, (who likewise lay aside their maniples), and puts on a white cope. Then, kneeling vith the ministers on the lowest step, he thrice incenses the Blessed Sacrament, as described in the preceding chapter.

3. Then the Subdeacon places the humeral veil over the Celebrant's shoulders, who, ascending to he highest step of the Altar, and kneeling there, eceives the Most Holy Sacrament from the hands f the Deacon (who having given it, immediately dores, genuflecting upon one knee); then rising, urns to the people at the middle of the Altar, holdng the ostensorium elevated. The Deacon standng at his right and the Subdeacon at his left raise he hem of his cope.

4. Meanwhile the cantors begin the hymn *Pange ingua*, which the choir continues. When the hymn s begun, the acolytes holding their lighted candles, vith the cross-bearer between them, arise and begin he procession; after them the brethren go two and wo, holding lighted candles in their hands.

At the solemn procession of the Blessed Sacraent on the Sunday in the octave of Corpus Christi, is customary for seculars also to walk in the proession with lighted candles, and for the Priests who are in the procession to be clothed in chasubles, opes and dalmatics, but without stoles and maniles.

5. When the Celebrant leaves the Altar, he places imself under a baldachino, or canopy, the poles of which are usually held by laymen of high standing nd character, or by certain of the brethren or other

clerics. And they should take care to walk with a grave step, and always keep the canopy over the Blessed Sacrament.

6. The Celebrant, walking under the canopy with the sacred ministers, who raise the hem of his cope on each side, recites with them in a low voice psalms and hymns, while the choir chant in the meantime. The organ is played, and the little bells used at the Altars are rung, besides the church-bells, if the procession passes outside.

7. The censer-bearers continually incense the Blessed Sacrament, walking immediately before the canopy, but in such a manner as not to turn their backs upon the Blessed Sacrament. They should keep step with one another, and swing their censers all together.

8. Having returned again before the Altar, the canopy is removed by the attendants of the church, and those who carried it kneel down.

9. The Celebrant, standing in front of the steps of the Altar, places the ostensorium in the hands of the Deacon, who receives it kneeling, and immediately rising, carries it up to the Altar, and places it upon the corporal in the middle; while the Celebrant, laying aside the veil, kneels on the lower step with the other ministers.

10. Meanwhile the choir sings the *Tantum ergo;* and the verse, *Panem de coelo*, with the Prayer being sung, Benediction is given, as described in the preceding chapter.

11. When the Tabernacle is closed, the Celebrant and ministers rise, and all the others, putting out

heir candles (except the acolytes, who precede the
est with theirs lighted), leave the Altar; while last
f all the Celebrant and his ministers, with heads
overed, proceed to the sacristy.

CHAPTER IV.

VESPERS.*

1. It is usual in parish churches to light the six
ıll candles upon the Altar for Vespers. If Bene-
iction is to be given directly after Vespers, other
andles are placed on the Altar to be lighted im-
ediately before Benediction. The pulpit, or lec-
ern, from which the Priest is to sing the prayer,
hould also be placed in the middle of the sanctuary
n case the Altar is to be incensed), leaving ample
pace for passing between it and the steps.

2. It is customary for the Priest to put on a sur-
lice. He should not wear a stole. When ready,
e inclines to the cross in the sacristy, and, preced-
l by the altar-boys, goes before the middle of the
ltar, where he genuflects on one knee on the floor

* The directions contained in this chapter, as they apply only to Vespers conduct-
by one Priest, assisted by a few boys and a secular choir in a gallery, are only
posed for the sake of bringing about uniformity. The compiler of this work has,
wever, adhered as strictly as possible to the Ceremonial of the Order, (considering
difference between conventual Vespers, and Vespers as ordinarily sung in a parish
urch); and particularly as regards the incensing of the Altar.

if the Blessed Sacrament is present; if otherwise, he makes a profound inclination. He kneels to say *Domine in unione.* Then rising and making a pro found inclination to the Altar, he goes to the seat at the Epistle side, where, having said the *Pater noster* secretly, he intones the *Deus in adjutorium*, making the sign of the cross. He remains standing at his seat while the choir sings the *Gloria Patri* and *Sicut erat.* When they begin the first psalm he sits down. The choir should sing the proper psalms, if possible.

3. The psalms being concluded, the Priest rises and sings the Little Chapter. The choir having responded *Deo Gratias*, he may sit down while the hymn is sung, which should, if possible, be the proper hymn of the Office. At the conclusion, he rises and sings the versicle.* If the proper vercicle cannot be sung on account of the ignorance of the choir, he may sing the ordinary versicle for the Sunday *per annum*, or for Advent, Christmas tide, Lent, or Paschal time, according to the season.

4. *At the Incensing of the Altar.* When the *Magnificat* is begun, the Priest goes to the middle of the Altar, where he makes a genuflection (if the Blessed Sacrament is present), or a profound inclination, and goes into the sacristy with the two boys who are appointed to serve as acolytes at the incensing. In the sacristy the acolytes light their candles, and the Priest, having taken off the surplice,

* The proper versicle might be sung by two boys in the middle of the sanctuary, who might also be trained to sing the Antiphons and Memories to some simple chant, as well as the *Benedicamus Domino* at the end of Vespers.

washes his hands. Then he puts on the amice, surplice, stole and cope of the color of the Office. All being ready, they incline to the cross, and the Priest with his head covered goes to the Altar preceded by the censer-bearer, and the acolytes with their candles. He makes a genuflection on the floor with the ministers at the foot of the Altar, or a profound inclination, if the Blessed Sacrament be not present, and standing erect uncovers his head.

5. Then the censer-bearer presents the incense-spoon, saying, *Benedicite;* and the Priest, making the sign of the cross over the incense, says: *In nomine Patris*, &c., the censer-bearer responding, *Amen.* The latter puts the blessed incense into the censer, which he gives to the Priest, kissing his hand. The Priest, taking the censer, makes a second genuflection on the step of the Altar (if the Blessed Sacrament is present), or a profound inclination, and having ascended the steps, accompanied by the censer-bearer, makes a profound inclination only (not a genuflection) before the Altar, and incenses the Tabernacle (or cross), and the Altar in the same manner as at High Mass. During the incensing the censer-bearer accompanies the Priest, profoundly inclining with him, and elevating the right hem of his cope. Meanwhile the acolytes stand on the floor, right and left, facing the Altar.

6. The High Altar being incensed, the Priest gives the censer to the censer-bearer, who kisses his hand. Then the Priest kisses the Altar in the middle, descends the steps, and makes a genuflection (if the Blessed Sacrament is present) or a profound inclination. If it be the Feast of the Blessed Virgin, he goes to her Altar preceded by the censer-bearer and acolytes with their candles, and incenses it in the same manner. Likewise if it be a Feast of St. Joseph, or of any other Saint to whom an Altar is dedicated in the church, he incenses the Altar of that Saint.

7. At the conclusion of the incensing, the Priest goes to the lectern in the middle of the sanctuary, where the censer-bearer, standing between it and the Altar (before which he first makes a profound inclination), incenses him with three swings, and after him the acolytes, each with one swing. Then he incenses the others who may be in the sanctuary, beginning with the Epistle side, the Priests with two swings, the others with one. After which he goes into the sacristy, having made a genuflection (or profound inclination), unless the Benediction of the Blessed Sacrament immediately follows; in which case two boys should proceed to light the extra lights on the Altar as soon as it is incensed.

8. Meanwhile the acolytes stand one on each side the Priest, holding their lighted candles. At the conclusion of the *Magnificat*, the Priest, standing before the lectern, sings, *Dominus vobiscum*, and the Prayer of the Office. Then (if there are no cantors), having sung, *Benedicamus Domino* (to which throughout Paschal time he adds two *Alleluia*), he says, in a low tone of voice, without intonation, as *in choro*, *Fidelium animæ* &c., to which the aco-

lytes answer in a low tone, *Amen.** Then, unless the Benediction of the Blessed Sacrament follows, the Priest makes a genuflection on the floor with the acolytes, or a profound inclination, and goes into the sacristy, preceded by the acolytes with their candles and the altar-boys, with whom he makes a moderate inclination to the cross.

9. On high festivals, it is usual in this province to have "Solemn Vespers"† in parish churches, at which the Deacon and Subdeacon are present, wearing dalmatics and albs, without maniples, the Deacon wearing a stole besides, as at Mass The Priest wears an alb, with the stole crossed on his breast, and a cope. Thus attired, his head covered with the amice, accompanied by the sacred ministers, also covered, and preceded by the acolytes with candles, he goes to the Altar, where, genuflecting or inclining as usual, he and the ministers uncover their heads, and the acolytes put away and extinguish their candles, as at High Mass. Having begun Vespers at the seat, he and the ministers sit in the same order as at Mass. At the beginning of the *Magnificat*, the censer-bearer comes into the sanctuary, the Priest and ministers go to the Altar, and the acolytes, having lit their candles, take them and stand in their places. The

* In secular churches, at this place, is sung one of the four Antiphons of the Blessed Virgin, as found in the Roman Breviary or in any Prayer Book; and the Priest adds the versicle and prayer.

† The function described in this paragraph is not to be found in the Ceremonial; but it has become a custom in churches where there is no regular conventual Vespers.

Deacon offers the incense to be blessed in the usual manner, and gives the censer to the Priest, kissing his hand. The Deacon and Subdeacon accompany the Priest while he incenses the Altar, while the censer-bearer stands in his place in the middle of the sanctuary. At the end of the incensing, the Priest gives the censer to the Deacon (who kisses his hand), and descends and stands at the lectern in the middle, where the Deacon, having first made a profound inclination before the Altar, incenses him with three swings. Then the Deacon gives the censer to the censer-bearer, and takes his place at the Priest's right hand, the Subdeacon standing on his left. The censer-bearer then incenses the Deacon and Subdeacon, each with two swings, then the acolytes and the others in the sanctuary, as above. After the *Fidelium animæ*, to which the ministers respond in a low voice, *Amen*, the Priest and sacred ministers cover their heads and return to the sacristy in the usual manner, unless Benediction is to be given.*

* See note on page 148.

CHAPTER V.

CEREMONIES TO BE PERFORMED IN THE CHURCH OVER THE CORPSE OF A SECULAR.*

1. The corpse should be placed in the middle before the sanctuary, with the feet towards the Altar; unless it be the body of a Priest, which is placed with the head towards the Altar, and is, besides, exposed, clothed in violet vestments, with the biretta on the head, and holding in the hands the chalice and paten laid against the breast. The corpse is surrounded by large wax candles, usually three on each side. Where it is the custom of the church, the Priest, with a black stole, meets the corpse at the door, and sprinkles it with holy water, repeating the psalms and responsory, as found in the Roman ritual, *De exequiis*.

2. If the ceremonies over the corpse take place at the end of the High Mass of Requiem, the Priest lays aside his chasuble at the foot of the Altar, and puts on a black cope. The cross-bearer takes his place at the foot of the corpse, according to the custom, between the acolytes, with their lighted candles, while the Priest goes to the head of the corpse, where he stands facing the Altar between the Deacon and Subdeacon. Near them stand the censer-bearer and the one who carries the holy water. Then the Priest, beginning, *Non intres*,

* The Ceremonial permits us to follow the forms and customs of the province and country in the burial of seculars. The form and manner here given are in common use in this province.

&c., the service is continued as in the Roman ritual.

3. After the incensing of the corpse and the prayer following, if the Benedictus is to be sung in the church, it is begun immediately (omitting the intermediate antiphon and prayer), the Priest intoning the first words of the canticle. When he sprinkles the corpse for the second time he need not pass around it.

4. The Rite being concluded, all go to the sacristy, the Priest commencing the *De Profundis*, and the others continuing it with him alternately. When they come before the steps of the High Altar they genuflect (or profoundly incline), and the Priest and sacred ministers cover their heads. Having arrived in the sacristy, they all incline to the cross, as usual.

APPENDIX.

APPENDIX.

I.

Manner of Serving a Priest at Low Mass.

1. The brother who serves a Low Mass should wear the black cappa on all Sundays and Festivals.*

2. No Priest—not even a Prelate, unless he be a Bishop—may have more than one server at Low Mass, or more than two candles. (*S. R. C., 27 Sept.,* 1659; *and Cerem.*)

3. Having prepared the cruets and lighted two candles on the Altar,† he brings the missal to the Priest, that he may mark the places. He should take care that, while the Priest puts on the vestments, they should sit nicely; and he should arrange the alb so that it should hang equally about an inch from the ground.

4. When the Priest is ready to go to the Altar,

* If the server is a secular boy, he should be clothed in cassock and surplice.

† On dark mornings, another candle in a hand-candlestick may be placed beside the missal-stand, so that the Priest can see to read—the server, or the Priest, carrying it from one side to the other, at convenience.

the server makes a reverence with him to the cross in the sacristy, and precedes him to the Altar, carrying the missal supported on his breast. If convenient, he presents holy water to the Priest on entering the sanctuary, and, where customary, rings the little bell. He makes a profound inclination with the Priest before the Altar, or, if the Blessed Sacrament is present in the Tabernacle, he genuflects on the floor upon one knee without making an inclination, and places the missal on the stand at the Epistle side. He then presents to the Priest the cruets of wine and water, making a reverence to him before and after. In presenting the water, he says, *Benedicite.*

The Priest. *In nomine Patris,* &c.

The Server. *Amen.*

In Masses for the Dead, the water is not blessed, and the server presents it saying nothing.

5. The server then kneels on the lowest step of the Altar, at the left hand. If there is but one step, he kneels on the floor. As a general rule, he should always kneel, except at the first and last Gospels; or when he administers wine and water to the Priest, or lights the candle for the Elevation, or removes the book. Throughout the Mass, his place is at the corner of the Altar opposite to where the missal is; and whenever he passes the middle of the Altar, even after the Elevation, he makes a moderate inclination only, whether the Blessed Sacrament is in the Tabernacle or not. (*Cerem.*)

P. *In nomine Patris,* &c. *Confitemini Domino quoniam bonus.*

S. *Quoniam in sæculum misericordia ejus.*

P. *Confiteor Deo omnipotenti,* &c.

S. *Misereatur tui omnipotens Deus,* &c.

The Priest answering, *Amen,* the server then says the *Confiteor,* to which the Priest responds, *Misereatur tui,* &c., and the server answers, *Amen.* At *mea culpa,* the server does not strike his breast.

P. *Absolutionem,* &c.

S. *Amen.*

P. *Adjutorium nostrum in nomine Domini.*

S. *Qui fecit cœlum et terram.*

The server does not make the sign of the cross at *Adjutorium nostrum.*

6. When the Priest begins the *Kyrie,* the server answers:

P. *Kyrie eleison.* S. *Kyrie eleison.* P. *Kyrie eleison.*

S. *Christe eleison.* P. *Christe eleison.* S. *Christe eleison.*

P. *Kyrie eleison.* S. *Kyrie eleison.* P. *Kyrie eleison.*

Before the prayer, the Priest says:

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

Thus the server answers whenever the Priest says, *Dominus vobiscum,* throughout the Mass.

In Masses of the Feria in Lent, the Priest says:

P. *Flectamus genua.*

S. *Levate.*

The Priest says at the end of the prayer:

P. *Per omnia sæcula sæculorum.*

S. *Amen.*

Thus the server answers whenever the Priest says, *Per omnia*, &c., throughout the Mass.

7. At the end of the Epistle the server makes no response. When the Priest says the Alleluia, or Tract, the server rises, takes the missal with the stand, and carries it to the Gospel side. He responds as above to *Dominus vobiscum.*

P. *Sequentia* (or *Initium*) *sancti Evangelii secundum N.*

S. *Gloria tibi Domine.*

The server meanwhile signs himself with the sign of the cross in the same manner as the Priest. Then he goes to the Epistle corner, and stands facing the Gospel. If the Priest genuflects, he does the same. At the end he makes no response, but signs himself and kneels down.

8. While the Priest says the Offertory, the server goes to the Epistle side, and takes the water-cruet, towel and dish; and when the Priest approaches, he pours the water over his fingers, making him a reverence before and after. At *Orate fratres* the server makes no response.

9. At the beginning of the Preface, the Priest having said, *Per omnia*, &c., and *Dominus vobiscum*, to which the server responds, continues:

P. *Sursum corda.*

S. *Habemus ad Dominum.*

P. *Gratias agamus*, &c.

S. *Dignum et justum est.*

10. At the *Sanctus*, the server gives warning to

those present by ringing the altar-bell.* Then he rises, and, taking a lighter, lights the candle which stands on the Epistle corner for the Elevation. Just before the Consecration, he ascends to the highest step, where he kneels behind the Priest, and rings the bell lightly at the Elevation of the Host, and again at the Elevation of the Chalice, raising the Priest's chasuble a little with his left hand. After which he kneels in his former place at the Epistle side.

11. At the end of the *Pater noster:*

P. *Et ne nos inducas*, &c.

S. *Sed libera nos a malo.*

P. *Pax Domini*, &c.

S. *Et cum spiritu tuo.*

If the Mass is said at the Altar where the Blessed Sacrament is reserved, and any one presents himself to receive Holy Communion, the server spreads the Communion cloth, and, kneeling at the Epistle side, recites the *Confiteor*, after the Priest's Communion. He answers, *Amen*, to the *Misereatur* and *Absolutionem.* While the Priest gives Communion to the people, the server remains kneeling in the same place. If he is to receive Holy Communion himself, he holds a clean white cloth for the purpose in his hands; not the chalice-veil or the finger-towel. (*Cerem.*)

12. After the Communion, the server immediately rises to serve the wine and water, first pouring wine

* See the Ceremonial, n. 615, 616. The bell should not be rung at a private Mass if a public Mass is being said in the church at the same time, or the divine office *in choro.*

into the chalice, and then wine and water, and making a reverence to the Priest before and after. He then moves the missal to the Epistle corner, extinguishes the candle lit at the *Sanctus*, and kneels on the Gospel side. The server responds as usual to *Dominus vobiscum*, and *Per omnia*, &c.

P. *Ite missa est*, or *Benedicamus Domino*.

S. *Deo gratias*.

During Easter-week:

P. *Ite missa est, Alleluia, Alleluia*.

S. *Deo gratias, Alleluia, Alleluia*.

In Masses for the Dead:

P. *Requiescant in pace*.

S. *Amen*.

When the Priest gives the Benediction, the server answers at the end, *Amen*. In Masses for the Dead there is no Benediction.

13. After the Benediction, the server rises. If the book is left open for the Last Gospel, he carries it to the Gospel corner. He responds at the beginning of the Last Gospel as he did at the First, and then he may extinguish the candles; after which he takes the missal from the Altar (if not used at the Last Gospel), and stands in his place at the Epistle side.

14. He genuflects with the Priest, and at the end of the Gospel he responds, *Deo gratias*. When the Priest descends to the foot of the Altar, he makes a profound inclination with him, or a genuflection if the Blessed Sacrament is present, and precedes him into the sacristy, carrying the missal. Having assisted him in taking off his vestments, the server

says, *Benedictus Deus;* and the Priest saying, *Pater et Filius et Spiritus Sanctus*, the server answers, *Amen*, and retires after receiving the blessing.

15. If the Mass is said at an Altar where the Blessed Sacrament is exposed, he genuflects with the Priest on both knees, on their arrival at the Altar, and on leaving it at the end of Mass. During the Mass, he genuflects on one knee each time he passes the middle of the Altar.

II.

Manner of Serving a Bishop at Low Mass.

(From the Baltimore Ceremonial.)

ARTICLE I.

Things to be Prepared.

1. The vestments for saying Mass, viz.: chasuble, stole, cincture, alb, and amice, should be prepared on the middle of the Altar. Near the vestments on the Epistle side, the pectoral cross on a plate, and the maniple on the Gospel side. The missal open at its place. (The Altar-cards should be removed,

if the Canon* be used.) On common days only two candles should be lighted; on festivals, four or more. On the side-table two large candles should be placed, to be lighted at the end of the Preface.

2. On the side-table the chalice should be prepared, the cruets, the basin and ewer, with a towel; the hand candlestick, with a lighted candle, and the canon.

3. In the sanctuary, towards the middle, the kneeling-desk, covered with a green or violet cloth; also two cushions, one placed on the upper part of the desk, the other on the lower part.

4. If the Blessed Sacrament is exposed, the vestments should be prepared in the sacristy, or on a side-table in the sanctuary; as, on such occasions, the Bishop does not vest at the Altar.

ARTICLE II.

Of the Preparation and Vesting of the Bishop, etc.

1. Two chaplains, at least, are requisite to serve a Bishop's Mass.

2. At the appointed time the two chaplains put on the surplice, and go to receive the Bishop at the door. They bow to him when they meet him, and walk before him towards the middle of the sanctuary,

* A book containing the Canon, and some other parts of the Mass, is so called. It is placed on the Altar, instead of the missal, during the most solemn part of Mass, when a Bishop celebrates.

where they bow to the cross, or make a genuflection if the Blessed Sacrament be in the Tabernacle. The Bishop goes to the kneeling-desk, with the first chaplain at his right. The second takes the canon and the hand-candlestick, and goes to the left of the Bishop. He gives the book to the first, who opens it where the prelate is to read, and holds it before him, assisted by the second, who at the same time holds the hand-candlestick. The first should be attentive to turn the leaves.

3. After the preparation, all go to the lowest step of the Altar, where they bow or make a genuflection. The second, having placed the canon open in the middle of the Altar against the Tabernacle, and the hand-candlestick near the missal, takes the basin, ewer and towel. The first takes the cape from the Bishop and places it on the kneeling-desk. He takes the ring from the prelate's finger with the usual kisses; and having taken the towel from the second, each kneeling on one knee, they give the water and towel for the washing of the Bishop's hands, and rise after having received his blessing. (If they are Priests they do not kneel). After which, the second puts the basin, ewer and towel on the side-table.

4. The first goes up to the Altar, takes the vestments one after the other, and with the assistance of the second vests the Bishop. Taking first the amice, he presents it to the prelate to kiss, puts it around his neck, and, passing the string around the waist, fastens it in front. Then he puts on him the alb; afterwards he girds him with the cincture;

then he presents to him the pectoral cross to kiss, and suspends it from his neck; then the stole is also kissed, and suspended from the neck down on each side and fastened with the cincture; after that the chasuble is put on him and fastened in front; lastly the ring is put on his finger with the usual kisses. When the Mass is for the dead, the maniple is put on him after the cincture. If, in vesting, the Bishop wishes to read the prayers, the second chaplain should hold the book and the hand-candlestick before him.

5. The Bishop being vested, the first chaplain goes to his right, and the second to his left; they make a genuflection or a low bow with him (the second having on his arm the maniple). They answer and bow as usual during the confession.* After the words *Indulgentiam*, &c., the second present the maniple to the Bishop to kiss, and fastens it on his arm. When he ascends the steps, they raise the alb a little, go up with him, and remain on each side of him, moving with him to and from the middle of the Altar, as may be prescribed; the first pointing out what is to be read, holds the hand-candlestick. They answer, make on themselves the sign of the cross, and bow. When the Bishop makes a genuflection, they do likewise, supporting him by placing each his hand under his elbow.

* They stand erect while the Bishop says the *Confiteor*. When they say *Misereatur tui*, &c., they incline a little towards him. They make a profound inclination when they say the *Confiteor*, turning a little towards the Bishop at *tibi pater*, and *te pater*, and striking their breasts at *mea culpa*, &c. After the Bishops says, *Misereatur vestri*, &c., they stand erect, make the sign of the cross at *Indulgentiam*, &c., and at *Deus tu conversus*, &c., make a moderate inclination.

6. When the Bishop says, *Munda cor meum*, the second chaplain carries the book and the hand-candlestick to the Gospel side, making the usual genuflections* or bows; and holding the hand-candlestick, points the text to the prelate. (Should a Cardinal be present, the first, as soon as the Bishop has kissed the text, takes another missal, and observing the usual ceremonies, brings it to be kissed. If there be several high dignitaries, the Gospel is only given to the highest in dignity; if they be equal in rank, it is given to no one). When the missal is not to be carried, the first chaplain remains at the right of the Bishop. If the *Credo* be said, they remain by the Bishop during its recital.

7. After the *Dominus vobiscum*, the first chaplain and the second, leaving the hand-candlestick on the Altar, go to the side-table. The first takes the chalice and carries it up to the Altar on the Epistle side; he takes the corporal out of the burse, and extends it in the middle of the Altar. He gives the paten to the Bishop, kissing it and his hand. He then wipes the chalice with a purifier. The second chaplain, having brought the cruets, gives the wine cruet to the first, who pours wine into the chalice. The second takes the water cruet and holds it up to the Bishop, saying, *Benedicite Reverendissime Pater*, and puts some drops of water into the chalice, after which he takes back the cruets to the side-table. The first having wiped the chalice, presents

* In the Roman rite they genuflect every time they pass the middle of the Altar if the Blessed Sacrament is present.

it to the Bishop with the usual kisses. (In Masses for the dead the water is not blessed.) Then he puts the pall on the chalice, and the paten partly under the corporal, covering the remaining part with the purifier. When the Bishop says, *In spiritu humilitatis*, the second chaplain takes the basin, ewer, and towel, and goes to minister to the washing of the hands, the first receiving and returning the ring with the usual kisses. The second having carried the ewer back to the side-table, goes to the right of the Bishop, and the first goes to the book. After the *Secreta*, the first takes the missal from the stand, and in its place puts the canon, open. They answer at the preface, and bow at the *Sanctus*, the second ringing the little bell. Afterwards the second lights two large candles on the side-table, which are put out after the Bishop's communion, or after he has given communion. (It would be more conformable to the Ceremonial of Bishops if two clerks hold two large candles or torches.) At the words *Qui pridie*, both kneel on the platform; they bow and raise the chasuble as usual, the second giving three strokes of the bell at each elevation. He also uncovers and covers the chalice; afterwards they both rise, make a genuflection on the platform, and stand on each side of the Bishop as before.

8. Towards the end of the *Pater Noster*, the second wipes the paten with the purifier, and gives it to the Bishop with the usual kisses. Then he uncovers and covers the chalice. They incline and strike their breast at the *Agnus Dei*. Should the

Pax be given, the second chaplain takes the instrument of peace, approaches the Bishop, kneels at his right, holding the instrument before him, which he kisses, saying, *Pax tecum*. Having answered, *Et cum spiritu tuo*, he rises and brings the *Pax* to the dignitary to kiss. In presenting it, he says, *Pax tecum;* and being answered, *Et cum spiritu tuo*, he bows to him. Then he covers the instrument with its veil, carries it back to the side-table, and returns to the Bishop's side.

9. At the *Domine non sum dignus*, they bow and strike their breasts; afterwards the second chaplain uncovers the chalice, and both made a genuflection; then the second goes for the cruets, gives the wine and water with the usual kisses, and puts back the cruets on the side-table. Meanwhile the first puts the canon in the middle of the Altar, and the missal on the stand, and carries it, together with the hand-candlestick, to the Epistle side. The Bishop washes his hands as usual, the second giving the water, and the first attending to the ring and presenting the towel. After which the first assists the Bishop at the book, and the second goes and arranges the chalice, carries it to the side-table, and returns to the left of the Bishop. Should the Bishop give communion, when he has taken the sacred blood, they kneel on the edge of the platform and say the *Confiteor*. They answer and sign themselves with the sign of the cross at the *Indulgentiam*. When the Bishop returns to the Altar, they raise his alb while he ascends the steps. If the first chaplain be entitled to wear the stole, after the *Confiteor*, he

puts on a white stole, and takes the paten and holds it below the mouth of the communicants while they receive; after which he places it on the corporal, on returning to the Altar.

10. When the Bishop is about giving the blessing, the chaplains go to the step below the platform, where they kneel, and answer at the blessing. If there be a last Gospel specially prescribed, the first takes the book and the hand-candlestick to the Gospel side; otherwise, the second passing to the right, the first turns over the canon, and assists the Bishop while he reads the Gospel. After the last Gospel, the first closes the book; all bow to the cross and go down on the floor, where they make a genuflection, or a low bow. Then the first, assisted by the second, disrobes the Bishop. The maniple is taken off first (unless it was a Mass for the dead), which, as well as the other vestments are put on the Altar. Afterwards the first chaplain puts the cape on the Bishop, and buttons it in front. The second takes the canon and the hand-candlestick, goes to the kneeling-desk, places himself at the left of the Bishop, gives the book to the first, who opens it, and holds it before the Bishop whilst he makes his thanksgiving. Finally, they accompany him to the door, where they bow to him, and return to take off their surplices. If the Bishop wear a calotte, the first chaplain takes it off at the *Sanctus*, and puts it on him again after the Communion.

ARTICLE III.

When there is but one Chaplain.

1. If there be no more than one chaplain, he goes to receive the Bishop at the door, and accompanies him to the kneeling-desk. Then he takes the canon and the hand-candlestick. He opens the book and puts it on the desk, and holds the hand-candlestick. The preparation being over, he puts the canon and the hand-candlestick on the Altar, and attends to the washing of the Bishop's hands. He vests him in the manner above prescribed. He takes the maniple, goes to the left hand of the Bishop, and answers during the confession as usual. He rises and puts the maniple on the Bishop's arm, after he has said *Indulgentiam*. After the confession he goes to the missal and assists the prelate, answering, kneeling, inclining, &c. After the Bishop has done reading, the chaplain carries the book and the hand-candlestick to the Gospel side. After the *Dominus vobiscum*, he takes the chalice to the Altar, spreads the corporal, and gives the paten to the Bishop with the usual kisses. He takes the cruets and puts wine into the chalice. Then presenting the water cruet to the prelate, he says *Benedicite, Reverendissime Pater*, and puts a few drops of water in the chalice, which he gives to him with the usual kisses. He covers the chalice and prepares for the washing of the Bishop's fingers. He answers at the *Orate fratres*, and assists at the book, pointing out to the prelate what is to be read. After the Offer-

tory, he puts the missal aside, and places the canon on the book-stand. He answers at the preface, and rings the bell at the *Sanctus*. At the words *Qui pridie*, he goes to the right of the Bishop and assists him, as marked in the second article. After covering the chalice he makes a genuflection, and goes to the Gospel side, makes a genuflection, and assists at the book. Towards the end of the *Pater Noster* he makes a genuflection, and goes to the Epistle side, makes a genuflection, again takes the paten and gives it to the Bishop with the usual kisses. He uncovers and covers the chalice. He bows during *Domine non sum dignus*, and strikes his breast. He makes a genuflection and uncovers the chalice. He presents the cruets with the usual kisses, and carries them back to the side-table. Then he puts the canon, open, against the Tabernacle, and places the missal, open, on the stand, and carries it, with the hand-candlestick, to the Epistle side. He afterwards attends to the washing of the Bishop's hands. Afterwards he repairs to the Gospel side, arranges the chalice, and takes it to the side-table; after which he returns to the book, and assists the prelate as usual. He kneels and answers at the Bishop's blessing, and makes the sign of the cross. Then he assists the Bishop during the last Gospel by holding the canon and the hand-candlestick before him. If there be a special Gospel, he takes the missal to the Gospel side after the Bishop's blessing. After the Gospel he bows to the cross with the Bishop, and with him he descends the steps, and makes a genuflection or a bow. Then he disrobes the Bishop, and assists him at the thanksgiving in the manner mentioned in the second article.

2. Should there be a boy dressed in surplice, he will hold generally the hand-candle-stick near the book, attend to the washing of the Bishop's hands, bring the cruets, ring the bell at the *Sanctus*, at the Elevation, and at the *Domine non sum dignus*. He kneels during the Confession, at the Elevation, during the Communion of the people, and when the Bishop gives the blessing.

III.

Some Admonitions Concerning Holy Week.

1. *At the Tenebræ*, the lights in the choir or sanctuary should be hidden or turned down, and the lights in the body of the church extinguished, while the psalm *Laudate*, at the end of Lauds, is being said. At the end of the same psalm, the candles of the Altar are extinguished. At the commencement of the *Benedictus*, the candle which remains lighted on the summit of the triangular candlestick is extinguished, and thus the rest is said in darkness. When the brethren rise after the last *Pater noster*, the light is brought into the choir, or turned up.

2. *On Holy Thursday,* the church bells and the altar-bells are rung while the Priest says the *Gloria.* After that, neither the organ is played nor bells rung until the *Gloria* on Holy Saturday. During this time, it is customary to use wooden clappers in place of the bells.

3. If Vespers is not said before the conclusion of the Mass on Holy Thursday, it should be said immediately after the Mass, when they return to the sanctuary after the procession. During the psalms, the acolytes or the sacristan strip the Altar, taking off the linen altar-cloths. At the end, the Prior says the prayer, *Respice,* in the same manner as at the other hours. The lamp of the Blessed Sacrament before the High Altar should be extinguished after the procession, as the ciborium is placed with the Host in the repository.

4. *On Good Friday,* before the ceremonies, the linen cloths are put on the Altar. The Deacon and Subdeacon do not wear dalmatics at any time during the Mass or procession. (*Cerem., n.* 1483 *and* 551.) After Mass, Vespers are said slowly and in a moderate tone. The Blessed Sacrament shall not remain in the church, but the ciborium, containing particles for the sick, is taken by the sacristan after Mass, and placed in some chapel properly prepared.

5. *On Holy Saturday,* the ciborium is replaced in the Tabernacle. No lights are left burning before Mass, but all are lit from the new fire. The blessing of the font takes place after the Prophecies. At the *Gloria,* the bells are rung and the

organ is played. The choir sings no Offertory, nor the *Agnus Dei.* After the Communion, the choir sings the short Vespers. At the *Magnificat,* the Altar, ministers, and those present in the choir or sanctuary, are incensed. (*Cerem.*)

IV.

The following privileges have lately been conceded to the Order by our Holy Father Pius IX:

I. Ad confovendam devotionem erga Bmam Virginem a Rosario nuncupatam, Ordinis Patronam, Missa votiva "*Salve Radix*" in posterum celebrari poterit bis in hebdomada, nempe qualibet feria quarta, et sabbato, dummodo iis diebus non incidat festum 1^{mae} aut 2^{dae} classis, aut de præcepto, aut feria, vel vigilia, vel octava privilegiata, vel festivitas B. Virginis, aut ejusdem Octavæ.

II. Ex Rescripto S. R. C. Supp. Libell. sub die 12 Maji 1877 conceditur ad septennium Indulgentia Plenaria fidelibus, qui XV feriis tertiis festum S. P. Dominici præcedentibus, sacræ interfuerint functioni in Ecclesiis nostris fieri solitæ, si tamen rite confessi, et divina mensa refecti fuerint qualibet tertia feria: hæc autem Indulgentia ad animas quoque in Purgatorio existentes applicari permittitur.

III. Ex Rescripto S. Congr. Indulg. instante Rm̃o P. Procuratore Generali Ordinis, conceditur ut Rectores Confraternitatum SS. Rosarii, SS. Nominis Dei, et Militiæ Angelicæ, deputare possint probos, et idoneos Viros, etiam laicos, qui petentium nomina scribant, dummodo ipsi Rectores qualibet libri pagina nomen suum propria manu subscribant.

IV. Ad Nostram vero instantiam sub die 30 Julii 1877 conceduntur in perpetuum sequentes translationes festorum.

1. Festum Patrocinii S. Joseph, quod die 28 Aprilis celebrabatur, ad Dominicam tertiam post Pascha (sive 2. post octavam Paschæ) transfertur; assignato ad diem 28 Aprilis Festo S. Pauli a Cruce.

2. Festum B. Stephani Bandelli C. O. N. a die 7 Junii assignatur ad diem XII ejusdem mensis, qua die beata mors ejusdem contigit.

3. Festum B. V. de Mercede a die 26 Septembris rejicitur ad diem 24, et festum B. Dalmatii celebrabitur die 26.

4. Festum S. Gregorii Thaumaturgi die 17 Novembris a ritu simplici elevatur ad ritum Duplicis.

5. S. Mariæ Magdalenæ de Pazzis festum, quod ante celebrabatur sub ritu *simplicis*, et postea cum sola memoria in Laudibus, in posterum memoria fiet etiam in utrisque Vesperis.